St. Charles Seminary Library
Carthage, Ohio

FALL EDUCATION ISSUE

THE Commonweal

Liturgy and Life

THE LESSON OF ASSISI

by H. A. Reinhold

On the Campus

CATHOLICS AND THE AAUP

by Henry J. Browne

Harley Granville-Barker

NEXT WEEK, "ANN LEETE"

by Gerald Weales

e LXV, No. 1 October 5, 1956 Twenty Cents

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Orazio does not want a toy . . . he dreams only of far-away

This is Orazio, age 7, one of three children. They live in depressed area, a medieval village 25 miles from Rome. Th mother is ill. The father works little, for there is much ur employment. He finds work 30 days a year, during the olive picking season. They own a tiny plot of land which yield 2 sacks of barley a year. Home is a kitchen and one room a table, 4 chairs and two broken beds with insufficient bed ding. The walls are damp, the floor broken. The parent look with anguish on their anemic children whom they can not feed or clothe. Orazio knows only unappeased hunger cold and discomfort. His sad eyes in his freckled face tell story of deep misery. Although Orazio never owned a toy he does not dream of one . . . he dreams instead of a car in which he can drive far, far away from his miserable town Help to Orazio means help to his family, hope instead of despair . . . a chance to live . . . a bulwark against destructive ideologies. Won't you help Orazio and his weary parents or other distressed children . . . many without one or both parents?

You alone, or as a member of a group, can help these children by becoming a Foster Parent. You will be sent the case history and photographs of "your child" upon receipt of application with initial payment. "Your child" is told that you are his or her Foster Parent. At once the child is touched by love and a sense of belonging. All correspondence is through our office, and is translated and encouraged. We do no mass relief. Each child, treated as an individual, receives a monthly cash grant of $9 plus food, clothing, shelter, education and medical care according to his or her needs.

Plan is a non-political, non-profit, non-sectarian, gov ernment-approved, independent relief organization, help ing children, wherever the need, in England, Franc Belgium, Italy, Holland, Greece, Western Germany an Korea, and is registered under No. VFA 019 with th Advisory Committee on Voluntary Foreign Aid of th United States Government and is filed with the Nation Information Bureau. Your help is vital to a child stru gling for life. Won't you let some child love you?

© 1956 FPP, IN

Founded 1937

Foster Parents' Plan, Inc.

43 WEST 61st STREET, NEW YORK 23, N. Y.

Partial List of Sponsors and Foster Parents

Arturo Toscanini, Mary Pickford, Mr. and Mrs. Robert W. Sarnoff, Dr. John Haynes Holmes, Jean Tennyson, Helen Hayes, Dr. Howard A. Rusk, Edward R. Murrow, Bing Crosby, K. C. Gifford, Gov. and Mrs. Walter Kohler, Charles R. Hook, Mr. and Mrs. John Cameron Swayze, Garry Moore.

FOSTER PARENTS' PLAN, INC. COM-10-56

43 W. 61st St., New York 23, N. Y. In Canada: P. O. Box 65, Sta. B, Montreal, Que.

A. I wish to become a Foster Parent of a needy child for one year. If possible, sex.....age.... nationality..... I will pay $15 a month for one year ($180). Payment will be made monthly ( ), quarterly ( ), semi-annually ( ), yearly ( ). I enclose herewith my first payment $.....

B. I cannot "adopt" a child, but I would like to help a child by contributing $.....

Name .....

Address .....

City..... Zone..... State.....

Date.....Contributions are deductible from Income Tax

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE
Commonweal
A Weekly Review of Public Affairs, Literature, and the Arts
THIRTY-THIRD YEAR OF PUBLICATION

week by week

CRISIS IN THE CLASSROOM

AS THE youth of America returned to its classrooms this fall, over the little red schoolhouse and the ivy-mantled college towers alike there hung the ominous cloud of educational mediocrity in the fact that, in this present school year, millions of children will be cheated of the first-class education they should have.

The cloud, of course, was there last year, and the year before that; it has, in fact, been there so long that perhaps, as a nation, we have come to accept it as part of our educational picture, and have learned to live under its shadow. We have heard so often about the "crisis of our schools" that the words have lost their sharpness.

As a result, the dimensions of the crisis grow larger each year. There is, this autumn, a record enrollment in the nation's elementary schools, high schools and colleges. The rise in elementary and high school population alone calls for fifty thousand new classrooms, in addition to repairs or replacement for thousands of rooms that have become out-moded or inadequately equipped. Where hard cash was needed, soft evasions were invoked on the village, city and national levels; as a result, many schools will operate this year on double or triple session, and in other communities classes will be held in converted stores and even in barns.

But the educational crisis is not only, or most importantly, one of buildings or equipment. A good teacher can teach in a barn, or can demonstrate the structure of the atom by using Tinker Toys if the proper equipment is not at hand. But the heart of the problem is that there are not enough good teachers in the nation's classrooms; in fact, there simply are not enough teachers, good or bad.

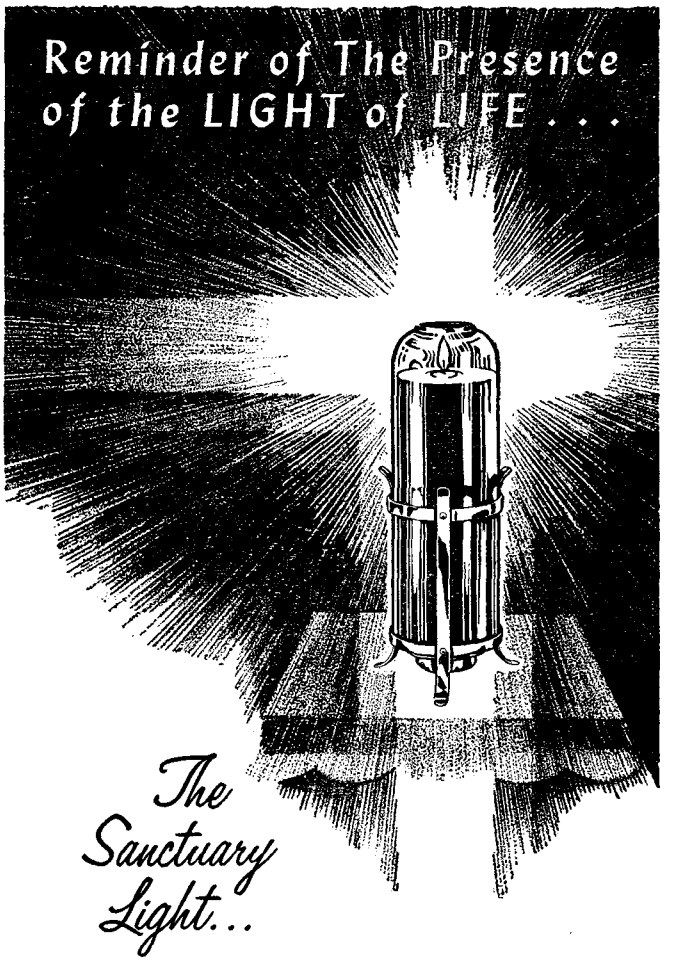
The United States Office of Education estimates that more than eighty thousand teachers this fall will be employed on substandard licenses, and almost half the elementary school-children of the nation now receive instruction from overworked and inexperienced teachers, of whom less than seventy per cent have graduated from college. And time will only aggravate the wound. The nation's elementary and high schools will need two hundred thousand new teachers every year for the next decade to take care of the rising enrollments.

An inevitable consequence of crowded classes and inadequate instruction has been the serious decline of educational standards throughout the nation. The study of a foreign language has disappeared from almost half of the nation's public high schools, and twenty-three per cent of them offer no physics, chemistry or geometry.

CLOSELY CONNECTED with the problem of deteriorating educational opportunities and the shortage of trained teachers is the fact that every year approximately two hundred thousand high school graduates in the top third of their classes fail to go on to college. A survey conducted recently by Dr. C. C. Cole, Jr., for the College Entrance Examination Board shows that most of this number was shunted away from college by lack of proper guidance, poor high school teaching and lack of finances. One has but to consider the demand for college-trained personnel in industry, government service, science and the professions to realize the waste of human resources represented by the annual failure of these two hundred thousand high school graduates to reach college.

These are some of the implications of the crisis of the schools which confronts the nation. There is, of course, no simple solution to a problem which is both vast and complex, and which varies, even if ever so slightly, from region to region and city to city. But certainly one answer, and a fundamental one, is that the nation's schools need more money if our educational slums are to be kept from spreading. For many, if not most, communities this will

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



symbol which proclaims the Real Presence in the Tabernacle . . . is in itself a symbol of man's burning faith and hope. Canon 1271 wisely prescribes the purity and materials of its composition. Conforming to the spirit of that recommendation, the Will & Baumer Lux Domini Sanctolite is formed from the two preferred substances named in the Canon. It is a blend of pure olive oil and natural beeswax as specified by the Sacred Congregation of Rites (N.4205).

Other than Lux Domini, Will & Baumer provides Sanctuary Lights of varying kinds, Missa Brand, 66⅔% pure beeswax and Altar Brand, 51% pure beeswax. Each designed to comply with ecclesiastical customs and codes, and for use with most Sanctuary Lamps.

WILL & BAUMER CANDLE CO., Inc.
The Pioneer Church Candle Manufacturers of America
In Our Second Century of Fine Candlemaking
SYRACUSE • LOS ANGELES • BOSTON • NEW YORK • CHICAGO • MONTREAL

THIS WEEK

Week by Week 3

The Lesson of Assisi
by H. A. Reinhold 7

Catholics and the AAUP
by Henry J. Browne 10

Yardstick for Social Action
by John C. Cort 12

The Screen
by Philip T. Hartung 14

Of Note: The Vocation of the Student
Bishop Bernard J. Sheil 17

Next Week, "Anne Leete"
by Gerald Weales 21

Books 25

THE COMMONWEAL
386 FOURTH AVENUE
NEW YORK 16

Editor
EDWARD S. SKILLIN

Managing Editor
JAMES O'GARA

Associate Editors
JAMES FINN
PHILIP SCHARPER

Contributing Editors
JOHN C. CORT
ANNE FREMANTLE
PHILIP T. HARTUNG
RICHARD HAYES

JOHN BRUBAKER: *Advertising Manager*

Entered as second-class matter at the post office at Orange, Conn., under the act of March 3, 1879. Published weekly, printed and copyrighted 1956 in the U. S. A. by the Commonweal Publishing Co., Inc., 386 Fourth Ave., New York 16, N. Y., MUrray Hill 3-9685

U. S. and Canada, $8 a year. Foreign, $10. Single copies 20¢

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

mean governmental help, and a Federal school construction bill is urgently needed.

There is need, too, across the nation for a rise in the level of teachers' salaries. They constitute one of the few occupational groups whose real earnings have actually declined since 1940—a fact which both helps explain the present teacher shortage and makes clear the dedication of those teachers who are serving community after community far better than its apathy and indifference deserve.

But money alone, of course, will not solve our educational problems. It could correct the shortage of school buildings and help alleviate the shortage of teachers, but the nation has reached the point where it must also think imaginatively and even experimentally about the educational process. Even if, for example, half of this country's college graduates each year were to enter the field of elementary and high school teaching, the demand for teachers over the next decade would just be met. The use of television in the classroom and the employment of teacher's aids are indicative of the new directions which our educational thinking must take. In short, it is only by direct, even bold, actions now that this nation can do justice to its youth.

A PRINCIPLE OF INTEGRATION

THE CURRENT Congressional hearings concerning integration in the schools highlight some of the thorniest, meanest problems this country faces. A House District of Columbia subcommittee, made up of one Northerner and five Southerners, investigated the schools of the District of Columbia where the Board of Education began integration action eight days after the Supreme Court decision of May, 1954. It was not long before several national leaders commented on several aspects of the hearings, including the composition of the committee, the evidence submitted, the conclusions drawn, and the real purpose and effect of the hearings.

James C. Davis, Democratic representative of Georgia and chairman of the investigating body, said that the purpose of the inquiry was "to investigate juvenile delinquency and reported low standards in the schools." In the actual inquiry, the counsel for the hearings, William Gerber of Tennessee, directed all of his questions toward integration and, because the Board of Education would not give him a breakdown of achievement tests according to race, offered his own analysis of such tests. The results were unfavorable to the Negroes, and in much of his questioning Mr. Gerber implied that the general level of learning was cut down by the Negro students.

When the National Association for the Advancement of Colored People asked that the investigation be called off, President Eisenhower wired that he did not think the hearings would disturb integration in the District of Columbia schools. Adlai Stevenson said that the hearings were "serving no useful purpose." Roy W. Wilkins, executive secretary of the NAACP, disagreed with the President, agreed with Mr. Stevenson, and caustically criticized the committee. He made it clear that he was determined to discuss the hearings in political terms. "You may not have got any action from the Republicans, but you did not get slander." And, he added, "we wouldn't have this investigation in the first place if we didn't have the Democrats in control of Congress and Southerners in control of committees." But the fact that he agreed with the Democratic candidate for President rather than the Republican incumbent and yet criticized the Democratic control of the committee merely states the political dimensions of the problem. It offers no easy solution.

The educational aspects of integration, meanwhile, have not been forgotten. In an effort to discredit integration, some Southerners have questioned the potentialities of the Negroes. That Negro children tend to score lower than white children in achievement tests was undeniable. But the opponents of integration wished to attribute this to inherent deficiencies of Negroes rather than to the true causes, the generally depressed economic and cultural standards that have been forced upon them. But those who acknowledge the fact of inferior performance by Negro children and yet know

NEXT WEEK

WILL HERBERG writes about the state of socialism in the world today.

"The fateful conflict between totalitarianism and democracy cannot, by the wildest flight of the imagination, be reduced to a class conflict in the socialist meaning of the term; and the old 'left'-'right' topography of politics is widely recognized to be unreal and irrelevant. On those issues that actually count, responsible socialists today think in terms of a national front against anti-democratic forces within and without, and not in terms of class struggle . . ."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

that the causes cannot be eliminated immediately are being ground between opposing arguments. For they know that integration can be achieved successfully, as it was in Louisville, yet fear the setback that can follow unprepared integration such as that in Clay, Kentucky. This recognition of real dangers is often taken as a sign of fear or unconscious prejudice.

In the meantime, the moral principle which underlies integration is lost sight of. For the equality of the Negro depends not upon achievement tests, nor upon scientific findings of any kind. His dignity, his right to equal treatment before the law rests upon a single fact, that he is a man as other men. And this is the kind of statement, at a minimum, that we have a right to expect from any national leader.

RELAXATION AND ITS LIMITS

WHATEVER the uncertain moments in the early days of destalinization, the Bear and the Dragon now appear to see eye to eye. The Bulganin-Khrushchev greater-friendliness and less-tension motifs had loyal echoes at the Peking Party Congress. Both regimes are proud of their respective material achievements and desirous of showing them to visitors from the outside world. Yet for all their self-confidence and disposition to internal relaxations, both of these allied regimes continue to give unmistakable evidences of their true character. Philip E. Mosely reports in *Foreign Affairs* that the Soviet Union is at present cutting down the size of the plots permitted to be privately cultivated by members of collective farms and also reducing their privately owned livestock; it is also conducting a vigorous campaign for the establishment of boarding schools, with the ultimate objective of taking all Russian children from their parents at an early age and entrusting them to the exclusive care and guidance of the state.

In Communist China, which finds itself in more elementary stages of industrialization and communization, there is a certain announced lowering of restrictions on private industry and commerce. On the other hand, the Manchester *Guardian* tells of a large-scale, new government exhibition in Peking on "The Elimination of Counter-Revolutionaries," while trials of "enemies of the state" before mass audiences still constitute an important feature there. The state conducts three-fourths of all Chinese business operations. Apparently neither regime is yet wholly sure of its massive strength.

TOP THAT!

NOW THAT radio and TV have brought a number of Presidential and other political campaigns directly to so large a percentage of the American electorate, campaign promises are a familiar story. They serve as an expected thing; they often supply colorful ingredients in a debate that mounts in intensity as Election Day approaches. Few voters take such promises at their full face value.

In this context Vice President Nixon's remarks at Colorado Springs were not wholly out of line. Parenthetically, two of his phrases did invoke memories that may have been painful for his party's supporters. As his rival, Senator Kefauver, immediately pointed out, Mr. Nixon's hope, that this country would be able "to double everyone's standard of living in ten years," recalled the ill-fated, pre-depression Hoover promise of 1928 of "two cars in every garage and two chickens in every pot." Also Mr. Nixon's desire to "unleash" our national ingenuity and inventive genius supplied an unhappy verbal echo of an empty 1952 campaign promise.

But to return to the Nixon vision of the American future, to the new peaks of American prosperity which the looming Rockies may have suggested to the enthusiastic campaigners as they looked west from Colorado Springs. A doubled standard of living is only part of it. Even more entrancing is the predicted attainment under present auspices, "in the not-too-distant future," of a four-day work-week. In Mr. Nixon's view these things are but "simple projections of the gains we have made in the last four years" and, of course, contingent upon the continuation of the policies of the present Administration.

But there was even better to come. If the American people decide to continue the present Administration and shun the temptation to leave everything to the Government, Mr. Nixon promises that our scientists and technicians will be so successful in removing the last obstacles to happiness in our earthly paradise that "back-breaking toil and mind-wearying tension will be left to machines and electronic devices."

Campaign promises could go no farther. At this stage of the Presidential race the summit has been reached. Let that be admitted all round. In vain would the Democratic candidates seek to go Mr. Nixon one better; nor can the Republicans themselves outdo this. Let us hope, then, that from here on we may have serious debate on government-business-individual relationships and other issues.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Lesson of Assisi

"LITURGY SHEDS HER STIFF BROCADE, TURNS HER FACE TO THE PEOPLE, SPREADS HER ARMS TO ENFOLD THE MASSES"

H. A. REINHOLD

THE EYES of the liturgists all over the world were turned to Assisi and Rome for four short days in mid-September. The town of the seraphic Saint enthroned on an Umbrian hillside in Italy will acquire a new significance for the Church of the future because of the simple fact that Cardinals, Bishops, priests, religious and learned laypeople from all over the world met at the incomparable tomb of the most beloved saint of the past and paid homage to his memory in a way no one could have foreseen, even a few short years ago.

In 1953 four Americans represented U.S. Catholics in Lugano. Only one of these four was officially on the program, another reported on the new Easter Vigil to make his coming worth while, and the other priest and the layman were there as welcome guests. No Bishop, no scholar of world renown was there to represent one of the most vital Catholic bodies of the Church universal.

But this time there were more than seventy Americans. Members of the hierarchy like Cardinal Lercaro, Archbishop of Bologna, and the lovable and forceful Bishop of Berlin, most of whose diocese is behind the Iron Curtain, were speakers. And all this because of the liturgy, a topic too often brushed aside as one of those intellectual irrelevancies nurtured by esthetes, impractical and esoteric dreamers who can't leave things alone and who refuse to be satisfied with the status quo. For who can be concerned with such remote things, when we go through an era of expansion of our school system and gaze bewildered at headlines announcing the dedication of three-million-dollar wings added to St Paphnutia's hospital? Well, for one, the Pope. He started it all, and when he seemed close to death eighteen months ago he rose from his sickbed to finish a few reforms he had on his program.

But why on earth Assisi of all places? There is much to be said for Assisi: all Christians love it for Francis' sake. It is a beautiful spot, not far from Rome, and it has good facilities to house a congress. Its climate in September is paradise as compared with that of Rome. Monte Cassino, if ready, would seem to have been an alternative, but it would also have been a mistake. The monks of St. Benedict are the pioneers of the liturgical movement and names like Dom Mabillon, Gueranger, Herwegen, Casel, Beaudouin, Solesmes, Maria Laach and Collegeville cannot be mistaken for anything but liturgical. This is just what was wrong with Monte Cassino.

If this congress had met at Monte Cassino it would have looked like a convention of first-class scholars reading learned papers, making cautious suggestions and glorying in the fact that since St. Benedict's time the monks "preferred nothing to divine Service." This, however, was a congress for pastoral, not monkish, liturgy, for shepherds of flocks who do not live behind enclosures and produce the most beautiful forms of worship, jealously watching the heritage of fourteen centuries. The liturgical movement, with a few memorable exceptions like the Jesuits Doncoeur, Jungmann and Kramp, was a generation ago a Benedictine preserve, and without their work we would stumble and falter now. They did the pioneer work and laid the solid historical foundations. "Modern" orders shied away from it, it seemed.

Now the very personnel has changed: the Benedictines are still there in large numbers and with their profound scholarship, viz., our own American Collegeville, Conception Abbey and Mt. Saviour to name but a few at random. But when you read the names of the men who are the Roman officials in charge of the Holy Father's reforms you find Franciscans, Redemptorists, Oratorians, diocesan priests, and Vincentians in key positions. These are actually the most vigorous promotors of a liturgical movement of the clergy and laity and of that liturgical reform which was inaugurated by St. Pius X, then halted for forty years and is now vigorously advanced by our present Pontiff. In other words, the danger of isolation is past and the odor of antiquarian "faddism" is gone. Now the very appearances guarantee Catholicity, and hope is justified that in countries that lag behind, the faithful, lay and clerical, will catch up with those that are in an advanced stage of rebirth of sacramental life.

Father Reinhold, a frequent contributor, was himself unable to go to Assisi because of ill health.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

STILL, THIS does not fully explain the choice of Assisi. There is no doubt that Francis loved the liturgy of his day, and there are indications that he was so close to it that he had deep and bold insights into its significance. To St. Francis' age, roughly, go back most of those devotions which center around the infant Jesus, His historical life, His detailedly commemorated passion, and the personal mysticism which brought forth the great figures of the Lowlands, Germany, Italy, England, Spain and finally France. Some of this is really earlier than Francis, the Troubadour of divine love, and is strongly visible in the early Cistercian and other movements. But Francis' love of Jesus flowed over into a deep love for His little ones, the poor, the uneducated and the great masses who stood in the naves of their churches without being able to become real sharers in the elaborate and majestic rites which had lost their visible resemblance with the Last Supper, whose relation to Calvary was too subtle for simple minds, whose explanations were often results of "over-speculation." These people, the majority, were like the Galileans who had followed Jesus into the desert without provision, on whom He had pity and whom He fed with bread and fishes.

To these people Francis sent his brethren, equally poor and ragged. For them he built a crib at which they could gaze and by which they could be warmed, though he had to strip it of all those connotations contained in the liturgy of the day with its allusive greatness and majesty. The condescension and mercy of God, the love of the Infant and His Mother, the touching poverty of His birth remained; in other words, its significance was not mutilated. Yet it was not seen with that sweep of thought and totality of vision which can be conveyed only by a frame of texts spread over a whole cycle, like the Advent cycle of our older liturgy.

Whether or not St. Francis was consciously making these simplifications and abbreviations is irrelevant. One instinctively prefers to see him follow his heart and his love of God and man and to have him do it spontaneously. Primarily this is because he was so inventive and because he sensed and responded to the needs of the times. The social unrest of his day, the revolutions and rebellions of northern Italy and the Provence made a deep impression on the Saint. It was the period when feudalism broke up and the new bourgeois class asserted itself all around Assisi and the Mediterranean. Arts and philosophy were in constant ferment. The tranquility of Christendom was stirred by an outside foe which, like our own Bolshevism, attacked the mind: Jewish-Islamic philosophy made a fierce onslaught on the young intellectuals and unsettled whole student bodies until Aquinas wrenched their very weapon, Aristotle, out of their hands and made it into a tool for Christian speculation for centuries to come. St. Francis and his like saved the people's piety, but they saved it at a great cost. For St. Francis really sanctioned what had happened in the preceding ages. Personal piety ceased to be sacramental and what remained was sacramental only in a "personal" way.

As an example, one could show what happened to the popular estimation of the "great mysteries," the seven sacraments of, let us say, St. Ambrose. All the orthodoxy of the teaching Church, all the Canons thundering forth from Councils did not prevent the impoverishment of the people when it came to the sacraments. There was the language barrier which prevented immediate and live participation, as the liturgy became increasingly a prerogative and duty for the clergy. Even they sought true piety in the forms of individual mysticism and meditative, historical devotions, often enriched by pious legends. Of course one can receive Holy Communion with fervor before Mass and attend Mass as a thanksgiving offering for the grace of the divine visitation. It is orthodox, but is it what the Eucharist signifies? Does it significantly renew the Last Supper, the com-union with the assembled brethren as well as with and in Jesus? Is it a banquet as banquets go? How much has "over-speculation," taken out of context by instructors of the little ones, contributed to another "over," the almost exclusive emphasis on the Real Presence in the pious mind, at the expense of participation in Mass?

THESE SKETCHY considerations, which reflect the theological work of the last century and the ensuing reforms of St. Pius X and Pius XII, open up the background for the choice of Assisi for the great demonstration of homage to our reigning Pope. The program indicated, in its choice of topics and speakers, that it was intended to be a demonstration. It showed that the most prominent sons are behind their common Father and his concern, which, under a new guise, is the concern of St. Francis again: to admit the better educated, no longer illiterate, deeply perturbed and more economically and politically advanced people of today to the fullness of the Life contained in Christ's Body, the Church. What the seraphic Saint did for his day and in the only way open to him, Pius XII and the hierarchy of nearly all lands do for the people of our own day under analogous conditions. The Assisi of the poor Francis thus becomes the Assisi of the Church arousing herself for a new challenge, proportionately the "same" as the turmoil of 1200 A.D. The age of Freud, Marx, Gandhi and a world in revolution stands at the gate, its face enigmatic with doubt and hubris, fear and courage: all this calls for a new Assisi and a new way of tackling the problem.

All sane liturgists know that the liturgical reform and the movement are only a part—an important one it

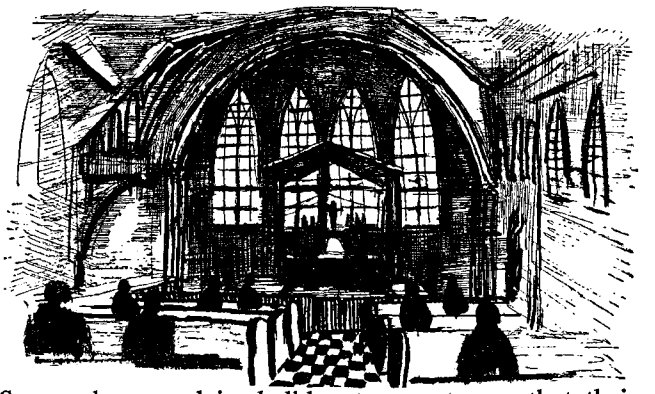
LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

is true—of the great contraction of the Body of Christ, the in-breathing, the new stance. The Assisi Congress is not a General Council like Nicea and Trent; it is something new, a sounding board, a standard raised for the new age that dawns. It is a demonstration of gratitude to the reigning Pontiff for his vision, his courage, his energy and fortitude. There is no denying that no Pope in history has more consistently "modernized" (in an acceptable sense) the Church, nor has commanded greater love and more admiration even on the outside. I do not know who suggested the Congress and the place to hold it in, but I am deeply convinced that the choice of Assisi is significant in the sense developed above. In the thirteenth century the Umbrian groom of Holy Poverty, his Lady, won the hearts of masses with his gentle humanization of the Savior, his own personality and his new devotional forms. Today the masses, heretofore "silent and inactive spectators" are drawn into the great trinitarian drama that is the liturgy: worship of the Father by the whole Christ in the Spirit Who gives life to the Body. The faithful are transported from the audience onto the stage, into brighter and closer sharing of the *opus operantis*.

Lugano voiced the wishes of the leaders and the needs of the flock for reform, *instauratio,* after other means of bringing the people closer to the liturgy had been exhausted. It was time to make an effort to bring the liturgy closer to the level of the people. With the boldness and sureness that mark the pontificate of Pius XII, a great deal has been done. One can hardly call the new Holy Week rites half-measures, except for the question of language. And the language question is so complex, so fraught with true problems—and so timidly advocated—that the present situation can certainly not be blamed on the Holy See. If Cardinal Lercaro and Bishop Weskamp found more associates for their petition, we would have in English those parts of Holy Week which really concern the congregations. This will take time and patience, but it will come.

The congress of Assisi was concerned with pastoral liturgy. If reported without bias and distortion it will make clear that the "pockets of resistance" against what was advanced—the most suitable means of pastoral activity, worship of God, sanctification of minds through the Word of God, lifting of the emotional content to a higher level and all this supported by the flow of Grace—are out of date, and that nobody need be fearful where Rome is bold. Most of the difficulties which were reported after the introduction of the new Holy Week were only a testimony to a lack of comprehension.

Those among us who deplored the time spent in the veneration of the Cross on Good Friday as an example ("It lasted fully twenty-nine minutes," one man complained) forget that nobody complained about the full three hours spent in Tre Ore services of doubtful quality in most cases. In a few places in Europe children were excluded from Holy Thursday Communion because of lack of space. Was this really necessary? And if so, what did these same children do in the past when there was only one morning Mass? This year three afternoon and evening services were permitted. Isn't such a drastic measure an admission that many more people did take part than in the past?



Some who complained did not seem to see that their very complaints confirmed the correctness of the measures taken by Rome: a huge and deeply moved crowd took part in something that used to be an edifying or sometimes boring performance for a few devoted. How little the whole thing was understood in some places is evidenced by the fact that in some towns the texts for participation were provided for less than a fifth of the participants; in other places none were ordered. Was not Assisi a good choice to demonstrate the parochial value of the reforms?

THIS CONGRESS will speak to the world, not to the Apostolic See. The world needs it, not Rome. It will be an amplifier for the voice of the Vicar of Christ; it will not be an exhortation to him, nor will it be brimming with resolutions and proposals, for the needs are known and the timing will be determined by the reception these measures receive. There is the plan of a new Breviary for the parochial clergy which will convert the present burden of labial recitation of psalms, hymns and lessons—performed as if in choir, though it may actually be in an easy chair after a tiring day of labor—into an uplift of prayer conceived with the same boldness as all of the late reforms. The rite of baptism for converts will be so parceled out that it becomes a gradual initiation running parallel with the sometimes bone-dry instructions. That part of the Mass which is addressed to the people, which prepares and conditions them through the "ministry of the Word" (the catechumen Mass) will be moved from the altar to the altar rail, or at least to a position where it will call on the congregation for instruction, for common praise in litanies and praises, for silent and formulated prayer, for quiet listening to sacred music. This also

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

entails a simplification of the part of the Mass that is performed at the altar itself. That such remote measures, and remote they seem to the average layman and cleric, should be important for the constant rejuvenation of the Church seems odd to many people who look in utter amazement when they see intellectually competent men and women make the liturgical movement their sincerest interest.

Of course if one thinks of liturgy as pomp and circumstance, or as a hurried rite to fulfill a Sunday duty, or as a beautiful piece of medieval music, ritual and vestment carried out without flaw in a setting of majestic architecture, or as a feast of the mind scanning superb texts in sonorous Latin at a low Mass undisturbed by equally silent worshippers—if one or all of these partial views constitute the notion of liturgy, one will wonder why, at a serious period of the Church's history, really critical and grave, there should be playful fellows allowed to tamper with a liturgy that goes back to the end of the Middle Ages and which has withstood the onslaught of the sixteenth-century religious revolt. Or has it? Maybe it just outlasted it, while the real combat was in another area, the area of apologetics, of theology, of controversy, of strife among the historians, of extra-liturgical piety pitted against heretical forms of strikingly similar inspiration. One would still have to explain why so clear visioned a Pope as Pius XII gives it an importance that shakes the Church to its foundations.

Assisi 1956 was much more than the meeting of fans or serious specialists. It was even more than a meeting of pastors of all ranks who want better worship, a modern adaptation of the lasting values so often buried under irrelevant but pious and devout additions. Learned theologians will forgive me if I say that our sacramental worship of symbols and words encloses us ontologically in the circuit of inner divine life. Liturgy is presence in Christ. It uses the historical facts of the Incarnation, witness of God's salvific will, to transport us into His permanent Coming to man, solving transcendence and immanence into one. It was a rude awakening from a dream, a two-fold vision: the more recent one of embattled Church under attack of the great schismatics of the late Middle Ages and the preceding vision of Christ's Kingdom as co-extensive with the Empire. We have now been forced back on the road before Constantine and re-acquired visions commensurate with the whole of space and time. All the world is there to conquer for Christ and all of it to be baptized with its new forces that are so often hard to recognize as sprung from the same spirit as Francis'. Liturgy sheds her stiff brocade, turns her face to the people, spreads her arms to enfold the masses and leads the whole world in its hymn of praise. Rome is a guarantee that sobriety and grandeur will be preserved and a noble conservatism will maintain the dignity that is her great heritage. Assisi will fill it with seraphic warmth.

ON THE CAMPUS

Catholics and the AAUP

HENRY J. BROWNE

FOR THE FIRST TIME in its forty-one year history, a Catholic fills the presidency of the American Association of University Professors in the person of Helen C. White, the distinguished English scholar from the University of Wisconsin. Yet it is rather on account of the censuring of St. Louis University for its violation of approved proceedings on tenure that this national organization has been brought to the attention of American Catholics.

Over the four decades of its existence, the American Association of University Professors has maintained a list of censured administrations, but these have been usually those of less well-known schools where arbitrary practices in the hiring and firing of professors had been involved. Only in this past year did the annual convention of the membership strike out with this whip of moral suasion at the administrations of some outstanding institutions. In the case of five of them, California, Oklahoma, Ohio State, Jefferson Medical College, and Temple, the action was taken for what were considered, in the reports of special committees, violations of the principle of academic freedom as they have long been understood and accepted in higher educational circles.

From its outset the AAUP has labored—and without the publicity of the past year—to iron out hundreds of such cases. The central office in Washington by means of long-drawn-out correspondence, investiga-

Father Browne is past president of the AAUP chapter at Catholic University of America.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tions, and conferences has usually brought together contending professors and administrators. Where there has been judged to be lasting fault on the part of the administrators, they have been "blacklisted." The resultant bad publicity, especially with accrediting agencies, would, it was hoped, bring conformity with accepted academic practice. The involved case at the University of St. Louis included in the judgment of the Association's committee faults on both sides, but the major administrative slip was in the dismissal of a professor without a hearing. Many another Catholic college and university might be enlightened to learn that according to the tenure principles of the Association any teacher with seven years regular faculty rank at any grade has a right before dismissal to a hearing by a board, made up of representatives of the board of trustees and fellow faculty members, if he so wishes it.

The national AAUP has scrupulously avoided even the appearance of trade unionism. Nonetheless, it has long had a committee on the economic status of the profession and has published in its *Bulletin* regular surveys of the salary situation, as well as related materials on retirement plans, cost of living, and taxation problems. The collective bargaining process is virtually unknown in the academic halls of American campuses, and chapters have at most submitted documented petitions for salary adjustments or for fringe benefits, like sabbaticals and free tuition for faculty children. Today, however, some members of the national organization are pushing away from the old, genteel and unpublicized concentration on academic freedom cases. They want more interest in the economic, and some even propose the censuring of offending administrations on that score. This group also favors some untraditional lobbying on such matters as tax benefits for professors through devices like exempting from taxation research grants given by foundations.

Naturally, the more lively chapters are reflecting these new interests—so radical in view of the stereotype of the American academician. Consequently, professors who do not want to be considered "workers," since they believe they are the irremovable essence of any university, are now put in the position of pressuring "management" or administrators, whom they once believed existed merely to facilitate their functions, the end of the institution itself, namely, teaching and research. Hence, despite the national policy, to some college and university administrators an AAUP chapter may look like a union which has no seat at the bargaining table, but simply shoves annoying notes under the door.

THE EXTENT of Catholic participation in this association, which strives in these several ways to strengthen the professional consciousness of those in higher education, has been consistently poor. There were three professors from Catholic institutions on its rolls in 1918. (Apparently the fact that John Dewey was midwife at the birth of the AAUP three years earlier did not encourage Catholic participation.) Ten years later, out of almost seven thousand members, there were fifty with Catholic institutional connections. In 1940 the ratio was three hundred to fifteen thousand. Today's picture represents a little over a one per cent increase since that time. The amazing fact is that while the total membership of this group approaches forty thousand, the representatives of Catholic institutions in its ranks are a little over nine hundred, and they were found in sixty-four schools out of a total of somewhat over two hundred. These members represent about four and one-half per cent of all professors in Catholic colleges and universities. The over-all percentage of membership on the part of American professors is in the neighborhood of twenty per cent. The presence of a spokesman for a chapter from a Catholic campus has been a rare sight at the Association's national conventions. In short, this area of American life would seem to be one in which Catholic separatism has operated significantly, and this development, interestingly enough, took place without any distinct Catholic organizational counterpart, for the National Catholic Educational Association, as was to be expected, has long been the preserve of the administrator.

In the light of these figures, it cannot be said that the AAUP has been in any way hostile to Catholic representatives. There have been two members of Catholic schools in the executive council. In recent years two Catholic University of America professors have had articles in the *Bulletin,* and before that time a representative of that same institution had served on the editorial board. An increase of interest and activity has occurred on some Catholic campuses in recent years, but this has not yet been felt beyond their own area.

The obligation of the Catholic professor to join an organization with his fellow professionals would seem to be one that could be considered at least as strong as that of the obligation of the worker to join a union. And in addition to considerations of social justice and charity, the challenge to join those engaged in the same work as himself should be felt by the Catholic professor. It may be said that this obligation is fulfilled by his participating in the specialized organizations of his field, such as mathematics, history, English, and the rest. He is, nonetheless, still a member of that larger group; he is one of those who make up the academy, whose sense of common interests have been increased as their dignity has suffered in terms of lower economics status and lessened self-government. To this group it would be possible for Catholics to bring ethical concepts that might add strength, and even clarity, to considerations of the dignity of the profession (recent statements of Pius XII to groups of teachers have

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

touched on this) and also to the muddied question of academic freedom. Too often, Catholics as a whole are simply supposed to have no interest in this latter question or even to consider it "a sacred fetish" of "academic libertarians."

THE AAUP is a national organization made up of individual professors, but it has from its outset encouraged campus chapters, and it is now witnessing a great growth in regional sub-organizations. As a local phenomenon on a Catholic campus, it could face problems peculiar to such an environment. For the most part, however, professors, no matter where they are found, have problems pretty much in common. Chief among these is the achieving of a voice by the faculty in the making of policy with which they are distinctly concerned.

Occasionally, a chapter may face problems peculiar to a Catholic campus. There is, for example, a better foundation for authoritarianism when the administrators are clerical and the faculty is lay. The recent history of academic freedom in the United States, however, would seem to indicate that politicians far outrun ecclesiastics in the arbitrary exercise of authority. More peculiarly Catholic might be the potential of paternalism (certainly one of the most subtly degrading aspects of the exercise of authority) which is to be found in colleges and universities conducted by religious. The second-rate status of faculty laymen is sometimes demonstrated in the lack of a two-way communication between them and the religious administrators. Moreover, a Catholic chapter, the members of which are committed to certain principles, has to face the possibility that some of what it stands for may be questioned not only in the association's national bulletin, but occasionally even in a resolution accepted by the national convention. However, this is but a new facet of the old problem of the dangers of carrying one's principles into a secular organization and even tolerating evils that cannot be changed for the greater good that cooperation may accomplish.

This form of unofficial association on a Catholic campus can render—and has in places already been responsible for—some unique service to the institution itself. One may immediately think of a chapter as a release for the pent-up steam of frustrated inhabitants of the groves of academe or as a pressure tool in the hands of the rare, politically wise, scholarly gad-fly. In more kindly terms it may be praised for its functioning as a professorial club or association, for fulfilling some of the functions of a lecture bureau, or even for providing spiritual exercises on its agenda. For Catholic professors a chapter should be, moreover, a real means of contact and cooperation with others in their profession, at least in the same region, if not nationally. It would be hard to determine where the greater degree of mutual ignorance lies, in the Catholic or in the secular institutions. Dispelling such ignorance among those whose ideas have consequences might be considered the Catholic professor's opportunity, obligation, and specialized form of charity.

NEW ORLEANS CONFERENCE

Yardstick for Social Action

JOHN C. CORT

A FEW WEEKS AGO two men who had not seen each other for several years embarked on airplanes, flew over a thousand miles each, and eventually met in New Orleans to exchange ideas and experiences in the field of Catholic social action. Later they returned to their homes, which are only five miles apart in the city of Boston.

This is what is known as doing it the hard way. But it is one small index of the value of the National Catholic Social Action Conference, which held its second annual meeting on September 7-9 at Xavier University.

Last year in Cleveland there were about eighty priests and twenty laymen in attendance. This year, in a much more remote city, there were sixty priests and forty-eight laymen and women. Considering the remoteness, the drop in the number of priests is understandable, and for the same reason the sharp rise in the number of laity present is encouraging.

Another reason for the shift in attendance is that the conference last year was held in the middle of the week, the favorite time for priests. This year it was changed to the weekend, the preferred time for laymen. The latter were also excused from registration fees and room charges. Obviously, the Age of the Laity has arrived, or at least can be seen down the track.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

All this is partly due to the result of the discussions at last year's conference, which centered around the failure of the Catholic social action movement to develop more apostolic lay leaders. There was a good deal of soul-searching on the subject. Two ideas put forward were: (1) the priests didn't give the laymen enough responsibility, (2) there wasn't enough emphasis on spiritual formation. So many speakers pounded on the latter theme that some of the delegates began to think they were being sandbagged.

This year the emphasis was shifted and scattered. There was a good deal of talk about the immediate and long-range aims of the movement, the authority of the Church in social and economic questions, and a survey of the movement itself to determine just who is in it and what they are doing.

Judging from the survey, the following are considered to be either in the movement or somewhere around the edges: about fifty labor schools and institutes of industrial relations; sixty-seven adult education programs; about fifty diocesan social action programs, varying in size, intensity, and variety (credit unions, housing, immigration, industrial relations, race relations, etc.); nine organizations devoted to motivation and formation of laymen with some emphasis on social action, the chief of these being the Young Christian Workers and the Christian Family Movement; about six hundred occupational guilds and associations, ranging from the Guild of Catholic Psychiatrists to the Catholic Petroleum Guild (the figure of six hundred represents all chapters; the number of occupations is closer to thirty); some twenty chapters of the Catholic Interracial Council; four Friendship Houses (interracial settlement house); six chapters of the Association of Catholic Trade Unionists and four other organizations more or less similar, such as the Catholic Labor Alliance of Chicago; about ten miscellaneous organizations ranging from the Catholic Rural Life Conference through the Catholic Economic Association to the National Council of Catholic Men.

Quite a network, when you put them all together. But most of them were not represented in New Orleans, or even invited. They represent, however, the maximum potential of the movement.

The core of the Conference is made up by the labor-management schools, the diocesan social action departments, the YCW, the ACTU-type organizations, and a few management organizations such as Serra International or New York's Catholic Institute of the Food Industry. And hovering over the whole operation, sponsoring and doing most of the work, the Social Action Department of the National Catholic Welfare Conference and its director, Monsignor George Higgins. Which reminds me that you meet far more monsignori at these meetings than you ever did in the old days, including a brand new one, Monsignor William F. Kelly, chairman of the Conference and a veteran of social action on the Brooklyn frontier. Maybe this increase in the number of monsignors proves something about the movement becoming respectable, maybe even too respectable.

THERE were some lively arguments in the committee on lay action organizations. The delegates from the Catholic Labor Alliance were arguing for a broader approach than that of the ACTU types, one that would not limit membership and activity to the trade union movement, and in line with this reasoning, they announced, their own name is being changed to the Catholic Council on Working Life.

The ACTU types argued back that there were maybe seven million Catholics in the union movement and ten million more who are possible converts, and wasn't this enough ground for one plow? Granted that no organization should operate as a Catholic clique or power bloc in the labor movement, granted that the final objective is to build a society in which labor, management and all other segments of the society live and work together, but hadn't Pius XI said that "the apostles of the workers must themselve be workers"? Like to like, they argued; let Catholic union men spread the Christian spirit in the labor movement and let Catholic employers do the same in the ranks of management. When that job has been half done, perhaps they could get together. And, in fact, weren't they getting together right there in New Orleans?

On another subject a delegate from the Detroit ACTU had a point of his own. He thought that such organizations should not take positions, by majority vote, on controversial questions, but should avoid making enemies by concentrating on education and formation.

Most of those present, however, felt that a lay organization in this field could not duck the responsibility of standing up and being counted when it was a question of a violation of the fundamental rights, or obligations, of labor or on matters like interracial justice or any form of social exploitation. They granted that there was real danger in a group bearing a Catholic name of throwing that name around loosely on one side or the other of a dubious question, but nevertheless they were convinced it was the precise function of the laity to apply the teachings of Mother Church to the complexities of real life and that function implied risk and an occasional mistake.

THROUGHOUT the conference there was a certain amount of self-criticism and even lamentation that the movement has not done more than it has. This was particularly true in the keynote speech of another

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

veteran, Father John Hayes, a worthy representative of the big, lively Chicago delegation.

There is no doubt that we have all been a little bewitched and bemused by "peace and prosperity." Few can show the same interest in social action in the 50's that they were forced to give to it, if they were old enough, in the 30's. In those days injustice walked down every street grabbing men by the throat. But as Father Hayes pointed out, despite our shortcomings, it is a tribute to the movement that we have as many trained and devoted men and women as we do, and when trouble strikes again, we should be much more nearly ready for it than we were in the 30's. Everybody admitted that such a conference would not have been possible twenty years ago.

Father Raymond McGowan, another popular veteran, paid a moving tribute to one of the pioneers, perhaps *the* pioneer, the late Monsignor John A. Ryan, and did a good job in reminding us of the trouble spots that peace and prosperity seem to have passed by—the impoverished minorities, the migratory farm workers, the Negroes—the need for much wider education of the mass of Catholics in the social teachings, and for more concentrated study by the scholars.

Perhaps the meatiest discussion was led by Father Aloysius Welch on the subject of "The Extent of the Church's Authority in the Social and Economic Field." This subject was given point, and even poignance, by the appearance at the Conference dinner of the delegates' host, the Most Rev. Joseph F. Rummel, Archbishop of New Orleans. The Archbishop's statements on the "right-to-work" law and on the evils of segregation have been challenged by some of his own spiritual children. Despite his seventy-nine years and failing eyesight, the Archbishop impressed the delegates as a tower of strength, his mind clear as a bell, his heart undaunted and his charity unshaken by the mean-spirited opposition he has encountered when he spoke out on such issues.

"They tell me that integration is not the Southern way, not the American way," the Archbishop said, "but that is not the question. The question is: what is Christ's way?" At the end the delegates stood and applauded him so long and hard that their hands were sore. There is no doubt that to see and hear that brave and noble man was alone worth the long trip.

THE SCREEN

YELLOW, GLORIOUS, GOLDEN

IN TELLING the story of Vincent Van Gogh in "Lust for Life," the paintings win out over the man. Magnificently photographed in Holland and France, John Houseman's production is a visual delight throughout, with CinemaScope and MetroColor at their best to heighten the effects. At first the grays and browns suggest Daumier or Manet when the youthful Vincent works so feverishly to bring the word of God to the coal miners of Belgium and when the physically and mentally exhausted young man returns to Holland to discover his interest in painting. Then the colors brighten as this interest grows and Vincent moves to Paris to be with his brother Theo who introduces him to the Impressionists. And when he goes on to Arles to see nature under a clearer sky, the film fairly glows with the warm yellows Van Gogh saw beneath the southern sun. "Lust for Life" is the kind of a movie one enjoys according to what one brings to it; familiarity with Van Gogh's paintings doubles the pleasure because again and again the outdoor scenes and indoor sets and often the characters themselves duplicate the colors and backgrounds and people we see in this great artist's pictures.

But what of the man himself? Perhaps a person as intense and emotionally unstable as Van Gogh who alternately fell to the depths and rose to the heights is too difficult for a realistic medium like the movies to pin down. Norman Corwin wrote a good script from Irving Stone's novel, but while it shows what Van Gogh did, it seldom plumbs the depths to explain why. Guided by Vincente Minnelli's skillful direction, and of course aided by clever make-up men and accurate costumes, the actors illustrate Van Gogh and his contemporaries effectively. Kirk Douglas, who looks remarkably like the self-portraits, plays the lead role well, conveying the alternate periods of calm and storm, the restless searching, the lust for life and the yearning for love. As his brother, the Dear Theo of the many letters that passed between the two men, James Donald is absolutely perfect: business-like but soft and kindly, convinced "there's something wonderful in Vincent's confused head," and always trying to return the love that Vincent demanded of practically everyone but got from practically no one except Theo. He certainly didn't get it from Gauguin (excellently played by Anthony Quinn) who visits Van Gogh in Arles, argues with him endlessly about art and everything else, and impatiently snaps back at his good friend who is complaining that so much of life is wasted in loneliness: "I know all about loneliness only I don't whine about it." Since Vincent moved about so much,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Just Published! 9 more Image Books — fiction, history, inspiration, theology, biography — in inexpensive editions

IMAGE BOOKS

"... making the world's finest Catholic literature available to all."

APOLOGIA PRO VITA SUA
John Henry Cardinal Newman with an introduction by Philip Hughes. The definitive edition of the great cardinal's superb spiritual autobiography. 95¢

THE PATH TO ROME
Hilaire Belloc. Delightful tale of a most unusual pilgrimage on foot to Rome. Charmingly illustrated by the author, one of the great Catholic writers of the 20th century. (Orig. $3.75) 85¢

THE NEW TESTAMENT
Official Catholic Edition. Newly translated into English under the supervision of the Archconfraternity of Christian Doctrine. 560 pages. 95¢

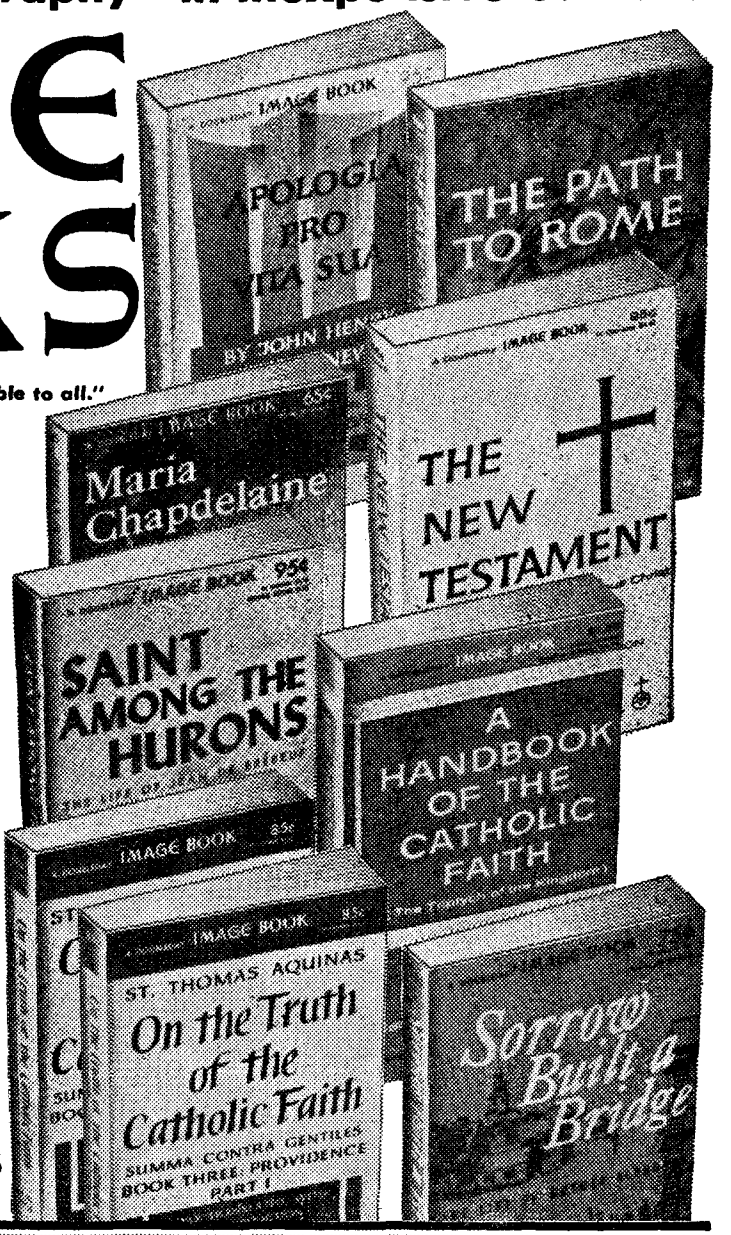
MARIA CHAPDELAINE
Louis Hémon. A novel of French Canadian life, justly called an idyllic epic. (Orig. $3.50) 65¢

SAINT AMONG THE HURONS
Francis X. Talbot, S.J. Stirring, inspiring story of St. Jean de Brébeuf, famed American martyr of the earliest frontier days. (Orig. $3.75) 95¢

A HANDBOOK OF CATHOLIC FAITH
Dr. N. G. M. Van Doornik, Rev. S. Jelsma, Rev. A. Van De Lisdonk. Edited by Rev. John Greenwood. A complete summary of every aspect of Catholic doctrine and practice. 520 pages. (Orig. $4.75) $1.35

SORROW BUILT A BRIDGE
Katherine Burton. The biography of Nathaniel Hawthorne's daughter — her conversion to Catholicism, and her great, humanitarian work as the founder of a religious order. (Orig. $3.75) 75¢

ON THE TRUTH OF THE CATHOLIC FAITH (SUMMA CONTRA GENTILES)
Book Three: Providence. St. Thomas Aquinas. Newly translated, with an introduction and notes by Vernon J. Bourke. The third book, published in 2 parts, of the new translation of St. Thomas Aquinas' magnificent classic. Part 1 contains chapters 1 to 83; part 2, chapters 84 to 163. (Also published in cloth-bound, library editions at $2.50 each.) Part 1, 85¢; Part 2, 85¢



DOUBLEDAY IMAGE BOOKS
575 Madison Avenue, New York 22

Already published

AUTOBIOGRAPHY OF A HUNTED PRIEST
John Gerard. Intro. by Graham Greene. (Orig. $3.50) 85¢

BERNADETTE AND LOURDES
Michel de Saint-Pierre. (Orig. $3.50) 75¢

BROTHER PETROC'S RETURN
S.M.C. (Orig. $2.50) 50¢

THE CHURCH SPEAKS TO THE MODERN WORLD
The Social Teachings of Leo XIII
Edited by Etienne Gilson. 95¢

DAMIEN THE LEPER
John Farrow. (Orig. $3.00) 65¢

THE DIARY OF A COUNTRY PRIEST
Georges Bernanos. (Orig. $4.00) 65¢

EDMUND CAMPION
Evelyn Waugh. (Orig. $3.75) 65¢

THE EVERLASTING MAN
G. K. Chesterton. (Orig. $3.50) 75¢

FATHER MALACHY'S MIRACLE
Bruce Marshall. (Orig. $2.50) 65¢

A GRAMMAR OF ASSENT
John Henry Newman. Intro. Etienne Gilson. 95¢

HUMBLE POWERS
Paul Horgan. 65¢

THE IMITATION OF CHRIST
Thomas à Kempis. Intro. by Harold C. Gardiner, S.J. 65¢

INTRODUCTION TO THE DEVOUT LIFE
St. Francis de Sales. (Orig. $3.50) 85¢

JOYCE KILMER'S ANTHOLOGY OF CATHOLIC POETS $1.25

LIFT UP YOUR HEART
Fulton J. Sheen. (Orig. $3.50) 75¢

LIGHT ON THE MOUNTAIN: The Story of LaSalette
John S. Kennedy. (Orig. $3.00) 65¢

MR. BLUE
Myles Connolly. (Orig. $2.50) 50¢

ON THE TRUTH OF THE CATHOLIC FAITH (SUMMA CONTRA GENTILES)
St. Thomas Aquinas. Book One: God —Translated by Anton C. Pegis 85¢
Book Two: Creation—Tr. James F. Anderson 95¢

OUR LADY OF FATIMA
William Thomas Walsh. (Orig. $3.50) 65¢

PARENTS, CHILDREN AND THE FACTS OF LIFE
Henry V. Sattler, C.SS.R. (Orig. $3.00) 65¢

PEACE OF SOUL
Fulton J. Sheen. (Orig. $3.00) 75¢

THE PERFECT JOY OF ST. FRANCIS
Felix Timmermans. (Orig. $3.50) 75¢

A POPULAR HISTORY OF THE CATHOLIC CHURCH
Philip Hughes. (Orig. $3.75) 85¢

THE ROAD TO DAMASCUS
Edited by John A. O'Brien. (Orig. $2.75) 65¢

ST. FRANCIS OF ASSISI
Johannes Jorgensen. (Orig. $4.00) 95¢

SAINT THOMAS AQUINAS
G. K. Chesterton. (Orig. $3.00) 75¢

SAINTS FOR OUR TIMES
Theodore Maynard. (Orig. $3.50) 85¢

THE SIGN OF JONAS
Thomas Merton. (Orig. $3.50) 95¢

THE SPIRIT OF CATHOLICISM
Karl Adam. (Orig. $3.75) 75¢

STORIES OF OUR CENTURY BY CATHOLIC AUTHORS
Edited by John Gilland Brunini and Francis X. Connolly. (Orig. $3.00) 85¢

STORM OF GLORY: The Story of St. Therese of Lisieux
John Beevers. (Orig. $3.00) 65¢

A WATCH IN THE NIGHT
Helen C. White. (Orig. $3.00) 95¢

THE WORLD'S FIRST LOVE
Fulton J. Sheen. (Orig. $3.50) 75¢

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CHARLES SCRIBNER'S SONS

TWENTY LESSONS IN READING AND WRITING PROSE

Donald Davidson, author of AMERICAN COMPOSITION AND RHETORIC

"An excellent book. I like especially the view of the whole that Mr. Davidson takes with regard to ends and means; the construction method, often talked about by authors of textbooks, but successfully achieved by him."

Mother Jane Saul
Manhattanville

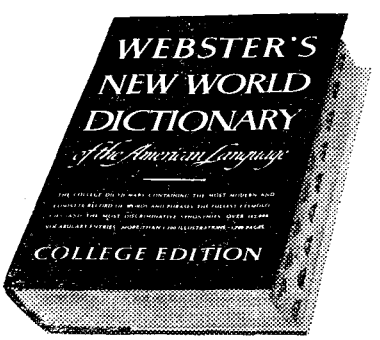
"A genuinely new approach and a fine collection of selections; exercises are splendid; they do just about everything the much larger rhetoric books do. Physically, the most attractive book in the field."

John P. Sisk
Gonzaga University

285 pages **$3.25**

COLLEGE DEPARTMENT
597 FIFTH AVENUE NEW YORK 17

Now approved and used in nearly **1,000** colleges.



WEBSTER'S NEW WORLD DICTIONARY

of the American Language—COLLEGE EDITION

Acceptance of a new dictionary on such a scale could result from only one thing: its demonstrated superiority in serving teachers and students.

142,000 entries

$5.00 plain $6.00 thumb-indexed

THE WORLD PUBLISHING COMPANY
2231 West 110 Street, Cleveland 2, Ohio

"Lust for Life" has a large cast, many of whom contribute only small roles but do them nicely—especially Niall MacGinnis as the friendly postman in Arles, Pamela Brown as the slum woman who becomes Vincent's mistress at The Hague, and Everett Sloane as the art-loving doctor who tends the painter in his moody period before the suicide in 1890.

The remarkable thing is that "Lust for Life," for all its gloomy aspects (the periods of madness, Van Gogh's unhappiness, the ear-cutting incident, etc.), is not unbearably depressing. Perhaps this is due to the frequent shots of the paintings themselves and the awe-inspiring color throughout. The great Vincent would not have learned anything about himself from watching this movie, but he would have been awfully pleased at its lush concentration on his world and his art.

PRODUCER-DIRECTOR Robert Aldrich, who made movie-goers think with his vitriolic film about Hollywood called "The Big Knife," is going to make them think again with his new effort, "Attack!" Based on Norman Brooks' stage play, "The Fragile Fox," Aldrich's new movie is as hard to take as his last one. His subject this time is incompetence among army officers, especially those who get into high places and stay there only through pull. In a cold, wintry European setting during World War II, Eddie Albert and Lee Marvin play to perfection two of the most unprincipled officers ever shown in a movie—and I'm not forgetting Captain Queeg. Albert, as a captain who fouled up the action through his cowardice at Aachen, holds his job only because Marvin, as his colonel, wants to get in good with Albert's father who is a political big-shot back home. But in Albert's company is a tough lieutenant (Jack Palance) who is on the side of the men, hates Albert's guts and warns him in no uncertain terms: "If you play the gutless wonder just once more, I'll get you." And not satisfied with that, he makes his threat specific: "If I lose one more man due to your inefficiency, you'll never get back to the States." Then follows the inevitable break-through by the enemy, and because Albert does not back him up properly, Palance and his men are stranded while taking an advance position. After proving himself a hero, Palance returns to kill Albert as he said he would, but dies before he can pull the trigger. So another lieutenant (expertly played by newcomer William Smithers) does the job.

There's much more to the plot than this—battle scenes that are hair-raising, verbal rows almost as tough, and concentrated, almost frightening meanness. Director Aldrich used a lot of tricky camera angles to try to give action to James Poe's talky script, but "Attack!" is still more stagy than cinematic. And while

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

you may agree thoroughly with the film's strong anti-war themes, you still wonder how a movie so full of blood and gore can hold its audience. So much carnage piled on carnage gets somewhat ridiculous after a while, and there is a real possibility that many viewers will end by not believing any of this diatribe—even the parts that need saying and are said so well by this good cast.

PHILIP T. HARTUNG.

OF NOTE

THE VOCATION OF THE STUDENT

THE MOST REV. Bernard J. Sheil, Auxiliary Bishop of Chicago, recently delivered an address to the National Convention of Newman Clubs. Substantial excerpts from his remarks follow:

It has been well said that education should locate a man within history. This statement may serve as a valuable guiding principle for a discussion of the vocation of the student. For this saying immediately illuminates for us a truth, namely, that education is essentially a humanistic venture. It is not merely a detached and uncommitted search for unrelated facts. . . .

In one of its most profound aspects, education opens the way and methods to the discovery of self, and the relations of that self to all of reality. It is an organized attempt to recover the past personally, so that a man may understand his own historic antecedents. It is a reasoned effort to grasp, to criticize and to understand the present. All this is done so that the person may know himself as he stands at a precise moment of history, a moment which, as Leibniz puts it, is not only charged with the past but even more so with the future.

Education is a dedicated search for truth as the one medium to reality which in turn is a means, rather a preamble, to Divine reality. For, wherever there is any specific truth, whether it be historical, cultural or scientific, there we find a reflection, and expression of Divine truth. The vocation of a student must mean, then, a courageous response to the call to dedicate himself to the quest for truth and reality. Obviously, this vocation, like any other, demands definable and necessary virtues. . . .

The basic, in fact the generic, virtue for the student must be a reverent love of reality. This love must be a comprehensive one, reaching out to all creatures of God's Universe. If a student, or any person, lacks this friendship for everything in nature and culture, then he loses the essential relationship between himself and

PROFESSIONAL PROBLEMS OF TEACHERS

by the late ALBERT J. HUGGETT
Michigan State University
and T. M. STINNETT
National Education Association

This book presents important, up-to-date information beginning and practicing teachers need to function effectively as members of their profession—in school, in professional organizations, in community life. Some of the topics treated are certification requirements, salary and rating policies, professional discipline, teacher tenure, and retirement systems.
1956 *468 pages* *$5.25*

●

COUNSELING IN CATHOLIC LIFE AND EDUCATION

by CHARLES A. CURRAN
St. Charles College

This unique book presents techniques of counseling, while defining its goals and nature within the framework of moral virtues. In explaining the work of conscience in the formation and application of Christian prudence, Father Curran combines a thorough knowledge of modern psychology and social science with a sound integration of Thomistic philosophy and theology.
1952 *462 pages* *$4.75*

●

THE ART OF EFFICIENT READING

by GEORGE D. SPACHE
University of Florida
and PAUL C. BERG
State University of New York, Fredonia

Here is a classroom-and-clinic tested, step-by-step approach to effective reading. Each reading technique is thoroughly discussed in the first half of each chapter; excellent practice materials permitting the student to test this new approach are given in the second half. Throughout, the authors emphasize comprehension and flexibility.
1955 *Edition with Answers, 273 pages* *$3.00*
Edition without Answers, 240 pages *$2.75*

●

THEORY AND PRACTICE OF THE SOCIAL STUDIES

by EARL S. JOHNSON
University of Chicago

Here is an important text, providing a balanced view of theory and practice in teaching social studies. Constant focus on student needs and teacher-student communication make this a valuable reference for student teachers as well as teachers-in-service.
1956 *476 pages* *$5.75*

The Macmillan Company
60 FIFTH AVENUE, NEW YORK 11, N.Y.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The COLLEGE of SAINT CATHERINE

SAINT PAUL
MINNESOTA

A Catholic Liberal Arts College for Women. Awards the B.A., B.S., and M.A. in Library Science degrees. Approved by the Association of American Universities. Holds membership in the National Catholic Educational Association. Conducted by the Sisters of St. Joseph of Carondelet. For information address the Dean of Admissions, 2004 Randolph Avenue, St. Paul 1, Minn.

TRINITY COLLEGE

INCORPORATED IN 1897

WASHINGTON, D. C.

A Catholic Institution for the Higher Education of Women

Conducted by the Sisters of Notre Dame de Namur.

For particulars address the Director of Admissions.

reality. He is tempted—and I assure you it is a recurring temptation—to regard the things of nature, and even his fellowmen, as objects to be manipulated for his own purposes. He comes to regard them primarily as static things to be used technically in the building of his particular earthly paradise. In a word, these creatures cease to have value in themselves and become mere means to a personal or collective end.

It is not necessary for me to emphasize for you the fact that our modern world is saturated with what Gabriel Marcel has aptly called "the optimism of the technique." We have all been indoctrinated with the glittering idea that if we have the "know how" we must necessarily possess the "know why." We have done a thorough job of confusing ends and means, methods and values. The characteristic result of this is that modern man is in danger of losing the sense of his personal, essential relationship with reality. Its inevitable consequence shall be the loss or the grave weakening of the feeling for the transcendent, of all awe and wonder in face with reality. Man shall fail to see that beyond realities lies that reality whom, in the words of St. Thomas Aquinas, men call God.

Perhaps this helps to explain the dominant note of alienation that runs through much of modern man's thinking and feeling. No one has more poignantly expressed this sense of alienation and its consequent anguish than Pascal, that knowing discerner of the grandeur and the misery of man. He writes: "When I see the blindness and the wretchedness of man, when I regard the whole silent universe, and man without light, left to himself, and, as it were, lost in this corner of the universe, without knowing who has put him there, what he has come to do, what will become of him at death, and incapable of all knowledge, I become terrified."

Existentialism has appropriated this theme of alienation and has built upon it one of the most influential of modern philosophies of life. It is significant to any observer of the current scene that a writer and thinker of the stature and influence of Albert Camus should have written one study on suicide and another on organized murder. . . .

If what we say be true, then unquestionably the Catholic student has an obligation in charity not only to feel this bond of friendship with everything in nature, more, he has the further duty to lead man, through this, back to his lost sense of the transcendent and the Divine. To do this successfully the student must avoid being influenced by any contempt for the world, whether it be of Manichean or Jansenist origin. This can lead but to that spirit of isolationism which rejects the world and all its works. . . . In a profoundly religious sense the Christian must be worldly. He must not only accept the world as God's creation. He must live in that world, work in that world with the avowed

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

purpose of restoring it to its proper relationship with its Creator.

This cannot be done by attempting to escape into a cloud of comforting abstractions. Unfortunately, the world in which we live is not a world of platonic absolutes. There is not always a neat and obvious dividing line between black and white, good and evil, truth and error. Our world, in truth, is often a murky place, colored by almost unlimited shadings. In a word, it is a world of living men with a bewildering variety of passions and emotions. . . .

There is a tendency, I think, for Catholic students and scholars sometimes to reduce human problems to abstract philosophical formulas. I believe that frequently enough the exact expression of the formulas becomes more important than the meaning of the truth so expressed. This presents a double danger. First, we begin to assume that the mere knowledge of the formulas is equated with a knowledge of the truth expressed. Secondly, there is a complete lack of communication between ourselves and those who do not know or do not use our particular formulas to express realities. It was Socrates who said that the unexamined life is not worth living. We might paraphrase him by adding that unexamined formulas may be only an uncritical substitute for living thought and knowledge. Let us remember that truth, like life itself, can only be communicated if it is actually alive.

All this leads us to a consideration of the second virtue, so essential to the student if he is both to learn and to communicate. And this virtue, which is but another facet of love, is Humility.

It is a complete misunderstanding, and one fostered I am afraid in certain Catholic circles, that Catholic thought is a closed and completely self-sufficient system. Hence, that there is no need to learn from others nor consequently to cooperate with others in a common quest for truth. This, I assure you, is not the traditional attitude of the genuinely Catholic mind. This mind has always held that truth, from whatever source, is and remains truth. Nor does the truly Catholic mind measure the validity of an historic or cultural or scientific truth merely according to the personal religious belief of him who has found and communicated this specific truth. Truth remains truth no matter how far from Catholicity or Christianity the possessor of that truth may stand.

To hold otherwise is to risk the danger of intellectual blindness, which is nothing more than to close the mind to the possibility that any truth, that is not exclusively mine, has validity and value. There is ample historical evidence both for the presence of this blindness and for the often irreparable damage it has done both to the Catholic Church and the cause of religion generally. . . . It is my experience that too often Catholic students have been told that they possess a

Saint Mary-of-the-Woods

A Liberal Arts College

Helps young women • **Live graciously**
• **Grow spiritually**
• **Prepare for careers**

● Campus tradition of charm and friendliness since 1840. Fully accredited college; B.A., B.S., B.F.A. degrees. Courses providing a cultural background and thorough vocational training. Music, art, commerce, secretarial science, journalism, home economics, teaching, speech and radio. Individual counseling. Well-equipped buildings, conservatory of music, library, laboratories. Early registration advised.

Conducted by the Sisters of Providence

Write: Director of Admissions—Box 106
Saint Mary-of-the-Woods, Indiana

Rosary College

River Forest, Illinois

Four Year Liberal Arts College
conducted by the
Dominican Sisters of Sinsinawa, Wisconsin

National and International Recognition

Confers Degree of
Bachelor of Arts
Bachelor of Music Education
Master of Arts in Library Science

Teacher training is offered on both elementary and secondary levels. In addition, special work is offered in dietetics and home economics. Unusual facilities and training are provided for those who wish to teach foreign languages in both elementary and secondary schools.

Junior Year of foreign study in Fribourg, Switzerland

Degrees of Master of Arts
Master of Music
Master of Fine Arts

are conferred at Pius XII Institute, Florence, Italy

For further information, write:
THE DEAN, Rosary College,
River Forest, Illinois

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

St. Michael's College

A Distinguished Liberal Arts College for Men Conducted by the Society of St. Edmund

CONCENTRATIONS: Biology (pre-medical, pre-dental), Business Chemistry, Economics, Education, English, French, History, Latin, Mathematics, Philosophy, Political Science, Sociology.

FULLY ACCREDITED: Four year program leading to Bachelor of Arts degree. Two year program in Business leading to Associate in Arts degree. Special pre-Engineering program.

AIR FORCE ROTC: Students may obtain commission at graduation upon successful completion of AFROTC courses.

ACTIVITIES: Sports include varsity baseball, basketball, skiing, golf, sailing, tennis, rifle, plus varied interclass activities. Clubs include dramatic, musical, writing, etc. Student Council has vital role in planning program for 800 students.

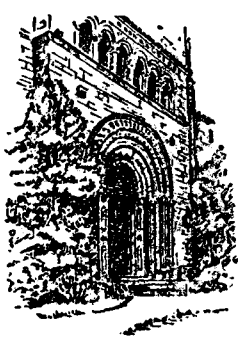
SUMMER SESSION: Graduate and undergraduate courses for men and women from June 25 to Aug. 3. Playhouse on campus.

INFORMATION: *Write to: THOMAS A. GARRETT, Registrar*

St. Michael's College WINOOSKI PARK, VERMONT

CHESTNUT HILL COLLEGE

Chestnut Hill
Pennsylvania



Conducted by the Sisters of St Joseph

Approved by the Association of American Universities.

For further information write to the Registrar.

Prospective students should make early application

FONTBONNE COLLEGE

A liberal arts college for women conducted by the Sisters of St. Joseph of Carondelet

. . . also courses leading to careers in teaching, home economics, music therapy, art, medical technology, speech, physical education, social work and business

for information, address

DEAN OF STUDIES
St. Louis 5, Missouri

truth that is impregnable and at the same time are given the impression that this truth must never be tested in the crucible of living, that it must never be allowed to come to grips with an opposing opinion. This is not only a grave pedagogical error, it is also a doubt about the inherent strength of truth itself to meet and conquer error. . . .

Perhaps this lack of humility, this reluctance to learn from and communicate with others, and above all this false estimate of the strength of truth has been the underlying reason why Catholics have made a noticeably small contribution to the intellectual life and heritage of America. Perhaps, too, lack of humility partially explains the refusal of Catholics to cooperate with other groups and agencies in the attempt to create social and political structures that might better serve to give all men the opportunity for a truly human existence. It is easy, and I suppose comfortable, to condemn attempts of this kind because they lack specified religious inspiration and principles. It is much more difficult to participate in the attempts and to bring into them by the fact of our cooperation those values they apparently lack. . . .

We are aware that so many of our contemporaries stand in desperate need of some satisfactory religious philosophy of life. We witness their pathetic and futile attempts to find it in very unlikely places, whether these be in explorations of the subconscious, or excursions into a frenetic eroticism, or the acceptance of the cult of violence. All of these indicate the need for religion. Yet, at the same time these people seem incapable of accepting the case for religion as presented by its professed exponents.

In seeking the reason for this fact there is, as in all complex problems, the danger of over-simplification. Despite this, I feel constrained to say that one possible explanation is again a failure on our part to communicate religious truth to these people. Certainly their refusal of religion cannot always be explained by attributing lack of good will or moral blindness to them. Perhaps what is most called for in this situation is an examination of our collective Catholic conscience. This may reveal to us our own failure to present religious truth to them in terms that are not only understandable but which are calculated to evoke an emotional response. Such an examination may bring to light an even more difficult thing to face—namely, that our own personal failure to bear witness in our own lives to the truths we profess may be the greatest single obstacle to the acceptance of those truths on the part of others. Perhaps we should begin to take to heart the saying of Our Holy Father that Christianity stands in need, not of apologists, but of witnesses. And to be a witness to truth means not only to possess it but to communicate it to others, to share it with them in the bonds of Christ-like charity.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

HARLEY GRANVILLE-BARKER

Next Week, "Ann Leete"

GERALD WEALES

THIS YEAR there were rumors of a Pinero farce in summer stock. Off-Broadway has given us Hauptmann, Schnitzler, Martinez Sierra within the last few years. Is it too much to begin to search the ads for Harley Granville-Barker's *The Marrying of Ann Leete?* The recent appearance of a biography of Barker* may provide the impetus for the revival of one of his plays that deserve new performances.

One of the perennial pitfalls of literary and dramatic critics and historians is the passion for rediscovery. Writers have been consistently over-praised and over-rated, often at the expense of genuine qualities. I do not want to suggest that Granville-Barker was a great playwright. He *was* a major theatrical figure in the early years of this century, and he did write several good plays, two of which—*The Marrying of Ann Leete* and *The Voysey Inheritance*—should be impressive on stage today, given performances, like those that Shaw has received lately, which are stylistic enough to capitalize on Barker's use of language.

Barker's plays seem not only to have disappeared from the stage, but from college reading lists as well. Two things are responsible for the dimming of Barker's reputation as a playwright, and also as an actor and director. One is the figure he cut in the last thirty years of his life as a Shakespeare critic and an academic theoretician of drama. The other is Shaw. In the ordinary course of theatrical revolution, one decade's prince becomes the next decade's pariah; then, when enough years have passed, the playwright has a chance for re-evaluation, of being received again by producers

*HARLEY GRANVILLE-BARKER: Man of the Theatre, Dramatist and Scholar. C. B. Purdom. Harvard University Press. $6.

Mr. Weales is a frequent contributor to The Commonweal.

Albertus Magnus College

New Haven, Connecticut

Founded and directed by the Dominican Sisters of St. Mary of the Springs. Resident and non-resident students. Liberal Arts, Pre-Medicine, Pre-Law and Teacher Training courses lead to the degree of Bachelor of Arts. Fully accredited, including accreditment by the American Medical Association. Ninety minutes from Grand Central Station, New York.

Address Office of Admissions

College of St. Elizabeth

Convent Station, New Jersey

Sisters of Charity

B. A. and B. S. Degrees

Liberal Arts, Fine Arts, Home Economics, Business Administration, Teacher Training for Elementary and Secondary Schools

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

FAIRFIELD UNIVERSITY

Fairfield, Connecticut

The Jesuit University of Southern New England

COLLEGE OF ARTS AND SCIENCES
Men Only

BUSINESS ADMINISTRATION
Accounting, Economics, Management
ARTS—Languages, Mathematics

NATURAL SCIENCES
Chemistry, Biology, Physics

SOCIAL SCIENCES
Education, Government, History, Etc.

BOARDING ACCOMMODATIONS
Facilities for resident students in new Loyola Hall.

GRADUATE DEPT. OF EDUCATION
Co-educational
M.A. Degree and Sixth Year Certificate Programs in Classroom Teaching, Supervision, Administration, Psychology and Guidance

DIRECTOR OF ADMISSIONS
Fairfield University
Fairfield, Connecticut

1856-1956
One hundred years of work and worship

SAINT JOHN'S UNIVERSITY

Collegeville, Minnesota

Conducted by Fathers of the Order of St. Benedict

Courses leading to degrees of Bachelor of Arts and Bachelor of Science. Majors offered in 17 subjects.

School of Divinity under the auspices of St. John's Abbey and the Diocese of St. Cloud.

For complete information write to Registrar

THE CATHOLIC ASSOCIATION FOR INTERNATIONAL PEACE

Announces

STUDENT ESSAY CONTEST

(In memory of the late Senator David I. Walsh)

"Social Justice in the International Community"

Prizes, $300, $200, $100, and 20 Honorable Mentions
2,000 Words or less Closes March 1, 1957

Complete information from C.A.I.P. Headquarters
1312 Massachusetts Ave., N.W., Washington 5, D.C.

and audiences. Barker is unfortunate, however, in his dates and in his influences. The monumental Shaw sits across the late nineteenth century and the early twentieth with such majesty, and justly so, that it is difficult for another playwright of that period to get a look in. We forget, for instance, until we re-read the first act of *Michael and His Lost Angel,* that Henry Arthur Jones could build a scene with intelligence and validity, and it takes Shaw in his criticism to send us back to the Jones play. We forget Barker because he too is lost in Shaw's shadow, but Shaw admired Barker enough so that he would not mind, even in his centennial year, if we took another look at the younger man and his work.

Barker's plays suffered at their first presentation by being labeled Shavian; A. B. Walkley in the *Times* called *The Voysey Inheritance "triple extrait de* Shaw." William Archer, who was Barker's friend, swore that he never understood *The Marrying of Ann Leete,* and Walkley found that "the proceedings of Miss Ann Leete utterly baffle the observer who tries to assign their causes or to follow the workings of her mind." What Archer and Walkley were looking for was obviously a neatness and a boxlike efficiency of plot which Barker never achieved. All of his plays are concerned with a leading figure (always Barker himself, according to Mr. Purdom) who passes through stages of self-analysis and self-revelation to a final recognition of his situation, as when Edward Voysey comes to know and accept the mixed legacy of theft and trust that his father has left him. It is not, however, the denouements that really count in Barker's plays. Ann Leete's decision to marry the gardener and Henry Trebell's suicide in *Waste* are not nearly so important as the journeys that bring them to their ends. In Barker's plays, the journey is always through dialogue.

Barker has been damned as a talky dramatist, with the suggestion that the talk again comes from Shaw. His talk is actually nothing like Shaw's. Shaw is a rhetorician, a musician, a singer in his speeches; he goes in for theatrical fireworks and flamboyance in a way that Barker does not and could not. Barker's characters speak with a soft and deceptive naturalness. Sometimes Barker's plays do bog down in too much talk—*The Madras House,* for instance—but in the best of Barker the dialogue both reveals and defines the characters. Like Ibsen, whom he resembles in this way, Barker does not let his characters explain themselves, except elliptically; the real meaning is apt to lie in the kind of speech, not in its content. The dialogue, except that it is never stenographic, often appears to be the everyday speech of the world in which Barker's characters would operate; Walkley speaks of "a general air of reality" in *The Voysey Inheritance.* With Barker, as Mr. Purdom tries to explain in dis-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

cussing his directing, realism has a dimension beyond the purely naturalistic. All of Barker's work is suffused with a play of irony that heightens the ordinary speech and gives it meaning that it would never have in another context.

BEYOND the stylistic dialogue and the depiction of individual character, Barker's plays have a virtue that is not so much particular to them as to their time. He is able to set his characters solidly in their milieu. In Barker, one gets the feel of a family, a profession, a segment of society. His plays often deal with politics, not in the sense of thesis plays, but in the recognition of politics as one of the valid and necessary activities of man. This aspect of Barker's plays probably comes in some part from his own connections with the Fabian Society, from his friendship with Shaw and the Webbs, but it comes in great part from the fact that he was still operating in a time when the playwright and the novelist considered that each man's personal torment was to some extent societal and political. Barker's realism, for him at least, was not necessarily confining. It provided a background that could be at once real and a state of mind out of which his characters could begin to look for their souls or their minds or their hearts, or whatever it was that needed looking for.

It is possible to revive Granville-Barker as a playwright; as an actor and director he can only be remembered. One of the values of Mr. Purdom's book is that he manages to communicate some of Barker's importance to the history of practical theater in England in the early decades of this century. As an actor, Barker's career was limited to an apprentice decade, the 1890's, and an accomplished decade, the first in the twentieth century, during which he played at least two roles, Marchbanks in *Candida* and Tanner in *Man and Superman,* with a skill of which the reviews and the letters of the period still give testimony. Barker apparently did not like acting, probably, as Mr. Purdom suggests, because, despite a few theatrical knighthoods, the profession was still considered several cuts below that of the writer, and most of Barker's friends were writers.

Barker's real theatrical interest lay in directing. Actors who worked with him, like Lewis Casson who contributed a short Foreword to Mr. Purdom's biography, testify to the insistence with which Barker worked and with which he drove his actors. His idea as a director was always to come as close as possible to the author's intention, to reach an understanding of the author's motives. Although a Barker production was apparently recognizable, for its spareness, its attention to detail, its tendency toward underplaying, his productions were not marked heavily with a signa-

ST. MICHAEL'S COLLEGE

The Catholic College of the University of Toronto

Co-educational

UNDER THE DIRECTION OF THE BASILIAN FATHERS

All Courses in Arts and Science
Leading to Degrees of:
Bachelor of Arts
Bachelor of Commerce
And Preparatory to Admission to the
Schools of Graduate Studies in
Education, Law,
Medicine and Social Work

•

Residence Facilities for Men and Women Students

•

For information address:

The Registrar
St. Michael's College, Toronto 5, Canada

Graduate Students—Address:
The Secretary
Institute of Mediaeval Studies, Toronto 5, Canada

CANTERBURY SCHOOL

New Milford, Connecticut

founded in 1915, has always maintained the highest standards of scholarship, discipline, and personnel. It is firmly established as one of the leading college preparatory schools of New England. Its location is excellent; its plant and facilities modern and complete. The course of studies covers the requirements for admission to all colleges, universities, and scientific schools, and its graduates have been notably successful in college work. Courses in Christian Doctrine, Ethics, and Apologetics are taught by our resident Chaplain. These, together with the permanent effect of the religious life of the School, give Catholic boys a sound moral preparation for a good life in the modern world.

The school is conducted by Catholic laymen, under the patronage of the Most Reverend Bishop of Hartford. Address:

THE REGISTRAR

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ture, as were those of Max Reinhardt in his day or as are those of Elia Kazan today.

BARKER'S most important contribution to modern English theater came during his term as co-manager with J. E. Vedrenne at the Court Theatre, 1904-1907. For the most part, until the Court experiment, forays into what was then called the new drama were ordinarily made by organizations like The Stage Society, which had neither the hope of nor the inclination for commercial success. Barker and Vedrenne hoped to make the new drama pay, and although the Court never really managed to be a financial success, it elicited a critical, and to some extent a popular, response great enough to let it be an impetus for other such groups, as well as for imitation on the West End stages. The Court's policy of limited runs, like that at today's Phoenix, was not repertory in the strictest sense, but Barker's habitual use of particular actors showed the quality that could be achieved by a group that worked closely together. In the days of the Court, Barker expected momentarily that England would achieve a National Theater. Only that way, he believed, could repertory be established, could a living theater of a new drama survive. His expectations were still-born, of course, and in time differences between Barker and Vedrenne led to the dissolution of the Court. By that time, the Court had already planted seeds that were to grow elsewhere—at Miss Horniman's Manchester theater, for instance.

Playwrights like St. John Hankin, John Galsworthy and John Masefield turned up for the first time at the Court, and although we can no longer react to them with excitement or enthusiasm, their plays were certainly a welcome relief from the West End farces and melodramas of the time. The Court's most important playwright, who was also one of the silent backers, was George Bernard Shaw. Shaw had been performed before with varying degrees of success, but after the Court performances of *John Bull's Other Island, You Never Can Tell, Man and Superman* and *Major Barbara,* among others, Shaw's reputation was firmly fixed.

After the seasons at the Court, Barker continued to direct for a few more years, sometimes single shots, sometimes seasons in partnership with his wife, the actress Lillah McCarthy, but by that time his contribution had already been made. Only in the Shakespeare productions at the Savoy (1912, 1914) did he have anything more to offer—a cleaner, surer, less-cluttered Shakespeare in the face of productions that still followed the over-stuffed tradition of the nineteenth century.

NEW AND RECENT TEXTBOOKS

PSYCHOLOGY

by H. D. GARDEIL, O.P. The third volume of Gardeil's *Introduction to the Philosophy of St. Thomas Aquinas;* translated by Rev. John A. Otto, Ph.D.; *Cosmology, Logic* and *Metaphysics* in preparation. $4.00

AN INTRODUCTION TO THE SCIENCE OF METAPHYSICS

by HENRY J. KOREN, C.S.SP. An eminently practical manual on general metaphysics, tailored to the requirements of beginners in Thomistic philosophy. $4.50

AN INTRODUCTION TO THE PHILOSOPHY OF ANIMATE NATURE

by HENRY J. KOREN, C.S.Sp. Sound pedagogical devices makes this an ideal text for the introductory course in rational psychology. $4.75

THE CHURCH TEACHES

Documents of the Church in English Translation; by Jesuit Fathers of St. Mary's College, St. Mary's, Kansas. A handy text or reference work intended primarily for college theology courses. Supplies a firsthand acquaintance with the teaching authority of the Church. $5.75

FUNDAMENTALS OF CATHOLIC DOGMA

by DR. LUDWIG OTT; translated by Dr. Patrick Lynch. A conspectus of all dogmatic theology planned as a textbook for the use of seminarians. $7.50

CATECHISM ON THE RELIGIOUS STATE

by LOUIS FANFANI, O.P.; translated by Paul C. Perrotta, O.P. A compact collection, in question-answer form, of the principal theological and canonical notions concerning the religious life. An excellent text for novices. $3.50

At your bookstore or from

B. HERDER BOOK CO., PUBLISHERS

15 & 17 SOUTH BROADWAY
ST. LOUIS 2, MO.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

It has always been one of the mysteries of English heatrical history that Granville-Barker should have eft the practical theater—deserted it his old associates dways said—at the time of the first world war. His ove for it and his interest in it did not disappear, or all of his critical and academic writings have some onnection with the stage. In Purdom's book, there s some indication of the personal drama that led inally to his forsaking the theater.

Barker did go on to write, of course. He produced iis *Prefaces to Shakespeare,* in which, for all that 'urdom criticizes them as too scholarly, he makes conributions to the understanding of the plays which often come from his having seen them through the yes of a director. He became very interested in the ion-commercial theater, by which he did not mean imply amateur theater, and took part in the formation of the British Drama League, which became, against iis wishes, the voice of the amateurs; his perhaps too anguine hopes for the little theater can best be seen in some of his writing, for instance his Introduction to Laurence Housman's *Little Plays of St. Francis.* He thought much about the use of drama in education and the methods of studying plays, as his last book, a collection of lectures given at Princeton in 1944, *The Use of the Drama,* indicates.

Although there is much in the Granville-Barker of the last thirty years that is useful to a knowledge and appreciation of drama, it is Barker the actor, the director, the dramatist who is most important and most rewarding. Purdom's book is a labor of love that has no sense of form, no idea of organization, no perceptible movement, no style in the writing. It does have a great many facts and a great many useful quotations. If you are already fascinated by Barker, it is worth working through. If you are not among the convinced, the best bet is to turn again to the writings of Barker himself and to cross your fingers and wait for an off-Broadway production of *The Marrying of Ann Leete.*

BOOKS

Discomfort and Discontent in the Emperor's Army

ZONE OF EMPTINESS. By Hiroshi Noma. World. $3.95.

By EDWIN KENNEBECK

THIS IS a sort of Japanese *From Here to Eternity,* attempting to picture barracks life in the Emperor's army. However, it takes place near the end of World War II (1945), and—to further distinguish it from its American counterpart—is in many places quite dull. It tells of a young soldier just released from an army prison after spending two years there for the theft of a lieutenant's wallet—a small half-crime for which he was given disproportionate punishment. The soldier, Kitani, a victim of personal jealousies among his officers, makes himself an outcast among his soldier friends, and broods at great length over the circumstances of his bad luck. The story—spiked occasionally with incidents of remarkably offhand cruelty among the soldiers—contains several flashbacks in which Kitani is questioned about the "theft" of the wallet. Again and again he is asked about it, and the interrogations become almost as monotonous in the book as they might have been in actuality.

It is difficult to think that this story is not a rather faithful record of real events, so detailed and prosy is it. Some tremors of genuine created life do occur; a soldier named Soda develops a strong affection for the unhappy Kitani, and in his concern for his friend and his self-questionings about the "zone of emptiness" that is army life, Soda at times takes on the pathos and contrariness and dignity that can endow a fictional character with spirit. But Kitani and his problems keep wordily intruding. The war, meanwhile, nears its end, but remains peripheral to the story. Kitani is unfairly sent off to combat, after finding that he has been blaming the wrong man for his misfortunes. In the final passages, as he thinks of the prostitute whom he had loved, he reaches some kind of nirvana ("He was giving up all hope and with it all hatred"), which unfortunately seems a way out rather than an achievement, and thus sounds inconclusive, not final.

One senses in this novel the local, immediate anger that takes up so much time and causes so much noise in many Japanese motion pictures—as if this irascibility might be a fictional emotion that Japanese audiences find more stimulating than others, just as we occidentals have our easy responses to certain stock situations. At any rate, the mood is used so repetitiously here that it takes on the monotony of a convention derived, not directly from life, but from other novels and motion pictures.

Zone of Emptiness won a newspaper prize in Japan after it was published there in 1952. Such prizes can have dubious significance, whether in Japan or France or the United States; strong but short-lived enthusiasms, we know, often carry mediocre products to places of honor. Perhaps this novel was praised by the prize committee for its frank picture of discomfort and discontent in the army, and for its images (clear enough, if not lastingly lit with passion) of suffering, of a struggle against the polluted, soul-killing machine of authority—for Kitani is pictured, with recurrent explicitness, as a rebel against

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the holy, patriotic fervor of the army ("My captain is my father. My platoon leader is my mother."). Perhaps also the original version of *Zone of Emptiness* had felicities of language that made it more flavorsome. The present English version, though not flawless, is competent, but the book has been translated (and "edited") into French, and from French translated into English. Something of the original style of expression and force of connotation may have been lost in that roundabout voyage.

Out of the Past

OLD CALABRIA. By Norman Douglas. Harcourt, Brace. $6.

By WILLIAM PFAFF

SHORTLY before the outbreak of the first world war, Norman Douglas published his book on Italy's southernmost department, the region that seems to have absorbed his interest as did no other part of the world. He traveled there, continuing his writing about Calabria, many times between 1907 and his death soon after the second world war. And he identified himself, for better or worse, with Capri, that tranquil island not far to the north.

The Douglas revealed in this book seems out of place in the Mediterranean that was his home from 1919 to the late forties. He seems Edwardian, or Victorian (or, more precisely, Victorian by his anti-Victorianism). It is hard to find a word for him. Surely he was no ordinary man of the nineteenth century, but there is here a distinct air of the past—of a past well beyond our kind of time. Partially, it is that the Italy of this book is a very old—or a timeless—Italy. People, landscape, jobs, superstitions: most of what Douglas saw could as well have been medieval as of the 1907-1914 period. Douglas traveled by foot, horse or cart. Rarely did he have a train or car to take. The single modern note evident in his old Calabria is the influence of America. Many of the men of the region were returned from, or away in, the country whose roads they were to lay, whose buildings they were to construct, whose politics — thirty years later — they were to enter and alter. America was the land where fortunes were made. Some came home with the fortune, Calabria-sized fortunes.

He was a good, sympathetic traveler, but his sympathy was detached and rather distant. There was a barrier of class and kind between Norman Douglas and the Calabrian, and Douglas had not the slightest inclination to cross it. In his interesting and frank introduction to this edition, the first since 1938, John Davenport says that there are three things that should be understood about Douglas: "that he was a child of the nineteenth century, an aristocrat, and immensely masculine." The last reference is, of course, to a notorious aspect of Douglas' personal life, one which sounds an occasional distasteful note in this book. Douglas' aristocratic and nineteenth century qualities gave him first of all a hard, rationalistic turn of mind, not without its own sentimentality, and a fine arrogance. His interest in the soft, cynical, superstitious land of southern Italy is the ambivalence. But Douglas' attitude towards these people was light years away from the attitudes, say, of Silone or Carlo Levi. Douglas recorded what he saw with precision, style and fondness, but for the people he seems to have had no inner sympathy. They were interesting or curious or attractive, but they remain more artifacts than friends in this book. He could snob them, praise them, and show affection towards them, but he could not place them at his own level.

Douglas was immensely interested in the Catholicism of Calabria, but here too he could not penetrate to what lay behind the often-absurd surface. He records with detailed pleasure, and indignation, the wild hagiography of flying monks and

Christ of St. John of the Cross

by Salvador Dali

(The original was purchased at the somewhat fabulous price of $82,000.)

•

Color Reproduction, 14″ x 8″ $3.00
Color Reproduction, 28″ x 15½″ $12.00

Add 75¢ to cover cost of packaging and postage.

•

Color Reproduction, 14″ x 8″, permanently treated to approximate the original; framed in a 1″ antique silver moulding without glass..$11.00

Add $1 to cover cost of packaging and postage.

•

Color Reproduction, 28″ x 15½″, permanently treated to approximate the original; framed in a 2″ antique silver moulding without glass..$35.75

Shipped Express Collect

•

Write for our FREE catalog of art reproductions.

Write to:

CATHOLIC ART EDUCATION

"The finest traditional and contemporary Christian art"

BLAUVELT 3, NEW YORK

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

How do the principles of St. Thomas Aquinas apply today?

GOD THE UNKNOWN

By VICTOR WHITE, O.P.

Professor of Theology, Blackfriar's, Oxford University

This fresh, modern-day re-appraisal of the principles of St. Thomas Aquinas' great *Summa* shows its amazing relevance to twentieth century thought and belief.

In 12 stimulating chapters Father White considers the scope and methods of the theologian, rescues key ideas of Thomas Aquinas from his over-commentators, and attempts to show how St. Thomas would evaluate the ideas influencing contemporary religious thought from Karl Barth, Plato and modern physics to agnosticism, Hinduism and Eastern orthodoxy. Any traveler in the realm of ideas will find this a most broadening trip.

At your bookseller $3.50

HARPER & BROTHERS, N. Y. 16

THE CATHOLIC CHURCH, U.S.A.

Edited by Louis J. Putz, C.S.C.

A commentary on the Catholic Church by twenty-four specialists who take a penetrating look at her history, organization, diversity, inner workings and influence.

Pre-publication price $5.25

After October 30 $5.95

Order from your bookstore today

FIDES PUBLISHERS
CHICAGO 19

prodigious hermits, but he is uncomprehending. Flying or earthbound, monks to him are always useless idlers. Douglas was far too intelligent to swallow nineteenth century rationalism whole, but it left its mark.

As old Calabria has left that pause in time that made it medieval in 1914, so this kind of book is out of our own time. This is no guide or diary. It is a beautifully-written essay on a place and on the profusion of things that come to the mind of an accomplished and cultivated man. It is as interesting in author and manner and idea to the man who never leaves home as it could be to one who travels today in Calabria. That is the reason this forty-year-old travel book can be reissued in 1956.

Of Modern Satire

THE LOOKING-GLASS CONFERENCE. By Godfrey Blunden. Vanguard. $3.75.

By DACHINE RAINER

THE TROUBLE with contemporary satire, as I imagine must have been pointed out before now, is that the institutions it seeks to exaggerate are 'in reality' beyond the possibility of such imaginative liberties. Consequently, what the author, with a proper fidelity to his values, intends as caricature, becomes a precise, however damning picture of things as they are. Whether a satiric novel can survive this obstacle is questionable. (And it seems to me that only a barbarous conceit like Swift's "A Modest Proposal" can superimpose a grim humor on a reality that is singularly indisposed to good-humored, comic treatment.)

Certainly Mr. Godfrey Blunden's effort, *The Looking-Glass Conference*, is, despite its many delirious moments, only partially a success. Taking the theme of the Geneva Conference to negotiate peace in Indo-China (Kingdom of Khaos), he makes the most of an

New Titles for Catholic Readers from Regnery

JAMES BY THE GRACE OF GOD

by Hugh Ross Williamson

This superb novel of James II and the last days of the Stuart monarchy has been written by one of England's outstanding historical novelists. It depicts the turbulent days of the "Glorious Revolution" of 1688, the riots of the mobs and the treachery of men around the King. Through it all stands the devout figure of James II, whose unswerving belief in the Catholic faith is the mainspring of all his actions. $3.75

MARTYRS IN CHINA

by Jean Monsterleet

A missionary in China for more than fourteen years, Jean Monsterleet has taken an active part in the struggle of the Christians in China to stand fast against the onslaught of Marxist materialism. His story is a drama which is made up of high courage, perseverance and faithfulness as well as the stark cruelty of persecution. Illustrated $3.75

THE GOLDEN HEART

by John Beevers

This is the first full and officially authorized story of Our Lady of Beauraing to appear in English. The author concentrates on one series of apparitions of Our Lady which took place in Belgium in the early 1930's, and he has produced a book notable for its vivid yet objective presentation of the facts and for its profound appreciation of their meaning. Illustrated $1.75

ST. IGNATIUS' OWN STORY

Translated and edited by William J. Young, S.J.

This book, one in the series *Library of Living Catholic Thought*, is published in special commemoration of the Ignatian Year, the four-hundredth anniversary of St. Ignatius of Loyola. It is the first time this autobiography has been offered to the public in English, translated from the original text. $2.50

Buy these books from your favorite Catholic bookseller.

Regnery **Chicago 4**

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

At last!
The full story of
CARDINAL
MINDSZENTY'S
martyrdom

– and of the systematic destruction of religion in Communist Hungary. Based on eye-witness accounts and underground reports. "A first rate book." —*San Francisco Examiner.* $4.50

IN SILENCE I SPEAK

By GEORGE N. SHUSTER
Author of *Religion Behind the Iron Curtain*

FARRAR, STRAUS & CUDAHY

Collegiate Philosophy Series
Kenneth Dougherty, S.A.

Logic

An Introduction to Aristotelian Formal Logic

• Arranged in 3 Parts: Concept, Judgment, Reasoning. • Equipped with class-exercises, and chapter-questions, suggested readings.

$2.50 per copy

Cosmology

An Introduction to the Thomistic Philosophy of Nature

• A complex subject is unified according to the 4 Causes of Aristotle. • Replete with illustrations from common experience and modern science.

$3.00 per copy

Graymoor Press, Peekskill, N.Y.

opportunity to spoof national types and men and affairs of state; merciless and penetrating is his dissection of the character of all leading diplomats including Mr. Dulles (Foggbottom). Mr. Blunden ranges from somewhat sophomoric punning—his approximation of names is, however, while not subtle, at least ingenious: Wow for Mau, Albion Asp for Anthony Eden, Ding Dong Dam for Dien Bien Phu, Golikov for Molotov —to situations of high comedy. Into the last category come two important Russian painters who, as a result of a bureaucratic error, have been taken by plane and deposited in Colmo (Geneva). Suspecting themselves out of favor because of the most recent switch of policy of the regime (it is so easy to find reasons for believing one has displeased the Russian authorities, and Mr. Blunden exploits this syndrome magnificently) they expect they have been removed for Camp imprisonment. Their baffled arrival at the Conference is beautifully done:

"Although it was a sunny spring morning in Colmo, both men were dressed for the deepest winter."

'Vladim, my dear, this is not what I expected. . .'

'. . .Look at those mountains, Fedya. .'

'True, they do not resemble the Urals'.

'The Caucasus, perhaps.'

'But this is not Tbilisi, nor even Ossetia, for I was once at those places.' "

Those who have had the good fortune to read Mr. Blunden's *A Room on the Route*, which captured for many the essence of contemporary Russia in a way in which the most complex and scholarly tracts failed to do, will not be surprised to learn that whenever Vladim and Fedya appear on the scene the tempo accelerates and the comic implications become uproarious. The temptation to quote, which I must repress, is enormous. The author has, quite obviously, an almost uncanny understanding of the slavic temperament and the curious form of political madness to which its qualities lend themselves. Only Supergong, a young pretender to the throne of Khaos, who is an oblique

Book Stores

ST. PAUL, MINN.
THE E. M. LOHMANN CO.
413-417 Sibley St. St. Paul 1, Minn.
Phone CApital 2-6888-6889

DETROIT, MICH.
E. J. McDEVITT CO.
Catholic books, religious articles
1230 Washington Boulevard
Detroit 26, Michigan
WOodard 5-2992

ST. LOUIS, MO.
B. HERDER BOOK CO.
TWO STORES
15 AND 17 SOUTH BROADWAY
1007 OLIVE STREET
ST. LOUIS, MISSOURI

COLUMBUS, O.
Gantner
THE H. R. GANTNER CO.
Ecclesiastical Goods
82 So. Fourth Street, Columbus 15, Ohio
Distinctive Vestments—Church Appointments
CApital 4-7083

COLUMBUS, O.
Cathedral Bookshop
and
Catholic Information Center
205 EAST BROAD STREET
(Opposite Cathedral Square)
COLUMBUS 15, OHIO

WASHINGTON, D. C.
W. J. Gallery & CO.
Catholic Books
718 11th St., NORTHWEST

WESTMINSTER, MD.
For the Best Catholic Books
THE NEWMAN BOOKSHOP
Westminster, Maryland

A Catholic Book Service—A thorough search service for out-of-print books. Any subject or language. New and current books supplied.
Store: 6904 Roosevelt Road, Oak Park, Illinois
Hours: Evenings, 7 to 10; Saturdays, 10 to 10
All mail communications to
C. F. PETELLE
Box 289, Maywood, Illinois

FOR THE FALL TERM

★Classroom subscriptions to THE COMMONWEAL may be ordered for any number of weeks at half price, 10¢ per copy, in group orders of ten or more copies. A free copy is added for instructor or distributor. Write Classroom Subscriptions, THE COMMONWEAL, 386 Fourth Ave., New York 16, N.Y.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

symbol of the common man and his oppressive failures, is quite as brilliantly conceived and executed.

However irreverent (and I find this ingredient the most impressive aspect of the author's political orientation) he has been prompted by a close, well-informed, scrutinizing intelligence; his training as a journalist has, moreover, equipped him with a style that gives a sense of immediacy and incontrovertible authenticity to the whole work. These gifts, which in straight fiction are assets, impress me as being something of a liability in the present work. One cannot suppose that international conferences are otherwise than here portrayed; but precisely that sense of monumental futility and outrage that one derives from the daily newspaper and that one would wish to see elevated to another dimension in a work of art, is here expressed with exhausting fidelity. Certainly the reader who, like myself, gave up having any truck with newspapers and radios some years ago will be chagrined to discover the modern tragedy of man treated with the same absurdity in a work of fiction.

It may well be, taking Mr. Blunden's talent into consideration, that he has done as well with the theme he chose as anyone can, but as I began by saying, the real world these unreal days does not appear to be readily amenable to this kind of treatment.

Guerrilla Ways

GRAY GHOSTS AND REBEL RAIDERS. By Virgil Carrington Jones. Holt. $4.50.

By JOHN COURNOS

THE COMPLETE story of guerrillas and of guerrilla ways of conducting war would be well worth undertaking. We know that the term "guerrilla" (petty war) originated in Spain where the brave, ready-to-die natives made life difficult for Napoleon's cohorts invading their country. Again, in 1812, the Russian guerrillas — "partisans" they were called—harried Napoleon's

LONGMANS BOOKS

PSYCHOLOGY FOR GENERAL EDUCATION

By H. S. Broudy and E. L. Freel. The major themes of modern psychology from the perceptual approach, with attention to personality and social psychology. May, 1956. 456 pp. 6¼ by 9¼ in. 42 figs. 33 plates, five in color. $5.50.

TAXONOMY OF EDUCATIONAL OBJECTIVES

Edited by B. S. Bloom and D. R. Krathwohl, for a committee of college and university examiners. Handbook I: Cognitive Domain; the classification of educational goals, with suggestions for testing. May, 1956. 207 pp. 5½ by 8½ in. Paper. $1.50.

SPECIMEN OBJECTIVE TEST ITEMS

By J. R. Gerberich. Achievement test construction, with examples from some 180 published tests. September, 1956. 436 pp. 6¼ by 9¼ in. $4.75.

HOW TO INCREASE READING ABILITY

By A. J. Harris. Individualized and remedial methods, mainly on the elementary school level, covering all aspects of reading problems. *Third Edition.* June, 1956. 633 pp. 6 by 8¼ in. 68 figs. $5.25.

LONGMANS, GREEN AND CO., Inc. 55 Fifth Avenue, New York 3, N. Y.

Do You Like Backbone in Your Reading?

Why not find out about the Book Club that will give it to you regularly—and for less money. For information about a really different Catholic Book Club, a Club for serious, inquisitive, challenge-minded readers, write:

Department X, THE THOMAS MORE BOOK CLUB
210 West Madison Street, Chicago 6, Ill.

Simply give your name and address and 2 words:
"Send Information"

Classified

★RATES, payable in advance: 16⅔c a word (6 words, $1). Centered lines $1 each. 12 words or 2 lines minimum. Discounts: 5% for 3 times, 10% for 7 times, 15% for 13 times.

IRISH BOOKS AND GIFTS

★ Books, Linens, Gifts. *Catalogs.*
IRISH INDUSTRIES DEPOT, INC.
870 Lexington Ave., (near 65th), New York

CHESTERTON AND BELLOC

★Scarce Chesterton and Belloc Books
250 Titles. Free Catalogue.
Prosser, 3118 N. Keating, Chicago 41, Ill.

STATUES

★Every kind of religious statue and painting done to order. Reasonable.
ST. BENEDICT STUDIO
Westport, Conn.

CHRISTMAS CARDS

★CHRISTMAS CARDS! Selection of 30 distinguished designs. *10 Full-Color* reproductions of paintings by Robert Cary. Ask for them at leading stores everywhere, or write for free illustrated brochure. *Serrana Greeting Cards, 652 Canyon Road, Santa Fe, N. M.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE COMMONWEAL, 386 Fourth Ave., New York 16, N. Y.

Enclosed is $2. Please send the next 17 issues to:

Name .....

Address .....

City .....

10/5/56

Send for a Trial Subscription!

17 Issues for $2

(NOT FOR CURRENT RENEWALS)

retreat from Moscow, taking a heavy toll of his dwindling supplies and his grenadiers. We also know that Eisenhower praised warmly the work of the French Maquis who, in spite of their small numbers, made life a burden for the Nazi legions. It was the same story in Greece, where the German and Italian invaders felt the impact of Greek ferocity.

Mr. Jones's thorough-going book makes it clear that guerrilla warfare had never been carried on on a vaster scale or with greater thoroughness than in our own Civil War. But there is a difference. The guerrillas of the countries mentioned above helped to shorten their wars by making alien occupation a costly agony. On the other hand, the Rebel guerrillas actually, according to this well-documented account, only served to prolong the internecine conflict by months. Even after Appomattox the weakened diehards continued their futile depredations on Union contingents. Moreover, before the war ended, Lee and some of his lieutenants began to see the folly of those roving bands which did more harm than good, arousing the bitterest resentment of the peaceful inhabitants and the fury of the Union military. The ferocity of the mass retaliations on the South by Sheridan and Sherman were, perhaps, in no small measure due to feelings of hatred and rage implanted in Union soldiers by the self-appointed avengers who let no scruple stand in the way of their raiding.

These were by no means always recruited from purely patriotic elements, but as often as not consisted of irresponsible freebooters beholden neither to God nor man. Not that there weren't decent, brave, admirable fellows among them, superlatively patriotic, whose sole thought was to serve what they deemed was the just cause of the South. Their achievements were prodigious. It is monotonous to read again and again of the booty of food and munitions and horses they brought back from their raids to Lee's armies, more poorly provisioned as they were than the armies of the North, and of the destruction

Educational

RHODE ISLAND

Portsmouth Priory

A Monastery and School at Portsmouth, Rhode Island. A community of American Monks of the English Benedictine Congregation. Inquiries concerning the work of the Monastery, and the qualifications required for the monastic life, should be addressed to the Very Reverend Father Prior.

Portsmouth Priory School

Portsmouth, Rhode Island, 23 miles from Providence, 8 miles from Newport, on inland waters of Narragansett Bay. Conducted by Benedictine Monks assisted by Lay Masters. Five forms, 8th grade and four years of high school. Standard Preparatory Course for all colleges and technical schools. Added opportunities in Mathematics and Languages. College Board Examination. Full facilities for athletics including sailing. Address the Headmaster.

NEW JERSEY

Delbarton School

Morristown, New Jersey. An hour's drive from the George Washington Bridge or Holland Tunnel. A country day and boarding school for boys conducted by Benedictine Monks. Six forms, comprising the 7th and 8th grades and four years of college preparatory courses. Small classes. Thorough guidance department. Complete athletic program. Write for prospectus to the Headmaster.

CATHOLIC WRITERS

The literary agent who placed the famous Catholic Book Club choice INUK by Father Roger Buliard directs the New York School of Writing which has trained hundreds of aspiring writers to become successful professionals in every field.

If you are in earnest about your desire to write, we shall be glad to send you free our informative 21 page booklet WRITING FOR A PROFITABLE CAREER, which will give you many pointers about your chances in the writing field. You also have the opportunity of answering our Aptitude Test—at no obligation.

New York School of Writing
Dept. 206, 2 East 45 St., NYC.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

NAZARETH
COLLEGE

catholic
liberal arts
college
for women

Conducted by the
Sisters of St. Joseph

Address Registrar
NAZARETH COLLEGE
Nazareth, Michigan

—in suburban Kalamazoo

FULLY ACCREDITED

Colleges

NEW JERSEY

Caldwell College

Caldwell, New Jersey. A four year liberal arts college conducted by the Sisters of Saint Dominic. Accredited by the Middle States Association of Colleges and Secondary Schools. Liberal Arts, Sciences, Business, Teacher Training. Library Science, Music. Tuition $350, Board $550. Degrees: B.A., B.S., A.A. Catalogue: The Registrar, Caldwell, N J.

INDIANA

Saint Mary's College Notre Dame

Conducted by Sisters of the Holy Cross. Fully accredited Liberal Arts College for Women. Courses leading to degrees of Bachelor of Arts, Bachelor of Music, Bachelor of Science, Academic and professional courses in Nursing, Graduate Department of Sacred Theology. Address: Box 71, Saint Mary's College, Notre Dame, Indiana.

they wrought, in one instance consisting of sixteen railroad bridges, 150,000 barrels of oil and a large number of boats, tanks and barrels, many locomotives and a tunnel. Now and again, apart from much needed horses, they brought prisoners back, including generals, which provoked the characteristic wry retort from Lincoln: "Well, I'm sorry for that. I can make new brigadier generals, but I can't make horses."

These raids were often executed by men in Union uniforms, and all sorts of sly ruses were used. It was inevitable, and natural, that the Union army should resort to reprisals, which were harsh indeed; whole neighborhoods friendly to the Rebel cause, harboring the elusive Rangers, had to be burnt out, causing untold suffering to noncombatants. These reprisals were countered with reprisals from the Rangers, whose brilliant leader, John Singleton Mosby, became the man most sought after by the Union army. Astutely, he eluded all traps, and scarcely ever failed to bring off his scoops. The Southern command admitted his group to be "the only efficient band of Rangers," and it was allowed to operate even after it had been decided that other guerrillas were worthless. On the whole, and this book demonstrates it, what Lee said during the latter part of the war holds good: "I regard the whole system as an unmixed evil." Before the War was over, he was to learn the full truth of his judgment. Yet two world wars have taught us that the ruthless system is likely, from sheer necessity, to form part of the training for the wars of the future. It is, according to the author, included in the American Army's manual of field instructions.

REVIEWERS

Edwin Kennebeck is on the staff of a leading, New York book publishing house.

William Pfaff is a member of the news staff of the American Broadcasting Company.

Dachine Rainer, a frequent contributor, is novelist, poet and critic.

John Cournos is a well-known anthologist and critic of Americana.

A SHORT HISTORY OF PHILOSOPHY

By F. J. Thonnard. Translated by Edward A. Maziarz, C.P.P.C. A valuable handbook for colleges, universities, and academies, this English adaptation of PRECIS D'HISTOIRE DE LA PHILOSOPHIE combines acute penetration with clarity of presentation. The author has accomplished an almost impossible feat. A dynamic style which the cultured public will enjoy reading.

1074 pp. Cloth $6.50

GUIDE TO THE BIBLE Vol. I & II

An Introduction to the Study of Holy Scripture published under the direction of A. Robert and A. Tricot. English translation prepared by Edward A. Arbez, S.S., and Martin R. P. McGuire, Ph.D., Professors at Catholic University, Washington, D.C. Thirty experts in the principal fields of biblical studies have contributed a brilliant synthesis of Biblical history. The English translation of INITIATION BIBLIQUE should prove to be the finest orientation to the Bible that we have in this country.

Volume I—520 pp. Cloth.....$5.50
Volume II—622 pp. Cloth.....$6.00

SPIRITUAL LIFE

A Treatise on Ascetical and Mystical Theology by Rev. Ad. Tanquerey. Translated by Rev. H. Branderis, S.S., A.M. Father Tanquerey's text books of Dogma and Moral are popular in seminaries and religious congregations all over the world. SPIRITUAL LIFE has long attracted not only the clergy, but also lay persons who strive to live a more profoundly Christian life.

800 pp. Cloth $5.50

DOCTRINE AND DEVOTION

By Rev. Ad. Tanquerey. Translation and adaptation of LES DOGMES GENERATEURS DE LA PIETE and LA DIVINISATION DE LA SOUFFRANCE by Rev. L. S. Arand. This is intended especially for seminarians and priests as a guide to better understanding of Christian doctrine. Father Tanquerey discusses such themes as the Word made Flesh, the Holy Sacrifice of the Mass, and the problem of suffering, emphasizing always the importance of a vital personal attachment to the great truths of the Church.

414 pp. Cloth $3.50

MANUAL OF PATROLOGY AND HISTORY OF THEOLOGY

Vol. I & II By D. Cayré, A.A. Translated by H. Howitt, A.A. A selective presentation of material essential to theology students, this manual encompasses the realms of patrology—literature and history of the Church Fathers,—dogma, and spirituality. An enlightening study of the great medieval and modern theologians creates a unity in the work.

Volume I—778 pp. Cloth.....$5.00
Volume II—934 pp. Cloth.....$6.00

• AVAILABLE LATE OCTOBER •
to Priests, Nuns and Laity

THE HOURS OF THE DAY

of the Roman Breviary . . . the long awaited **Latin-English Diurnal.** The first book of its kind to be strictly up-to-date.
Cloth binding—burnished red edges $8.25
Leather binding—burnished red edges $10.50

Reserve your copy now at your bookseller or

Desclee Co., Inc.

280 Broadway, New York 7, N. Y.

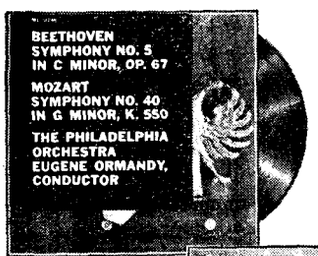
LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Free... Any 3

OF THESE SUPERB HIGH-FIDELITY 12" COLUMBIA (lp) RECORDS

If you join the Columbia (lp) Record Club now—and agree to accept as few as 4 selections during the coming 12 months

Only the Columbia (lp) Record Club can make an unprecedented offer like this!



CHOOSE THE 3 YOU WANT

1 Ports of Call
Philadelphia Orch., Ormandy, conductor. *Bolero, La Valse, Pavane, Clair de Lune, Escales, Espana.*

2 The Voice
Frank Sinatra sings 12 numbers that first brought him fame like *Fools Rush In, I Don't Know Why*, etc.

3 King of Swing: Vol. I
Benny Goodman and his Original Orchestra, Trio and Quartet. *Ridin' High, Peckin', Moonglow*—8 more.

4 My Fair Lady
Percy Faith and his Orchestra play music from this hit show.

5 Mendelssohn: Violin Concerto Tchaikovsky: Violin Concerto
Francescatti, violin; N. Y. Philharmonic, Mitropoulos, conduct.

6 I Love Paris
Michel Legrand and Orch. play *La Vie En Rose, Paris*—12 more!

7 Jazz: Red Hot & Cool
Dave Brubeck Quartet in *The Duke, Love Walked In*—5 more.

8 Levant Plays Gershwin
3 works—Rhapsody In Blue; Concerto in F; American in Paris.

9 Saturday Night Mood
12 popular bands play favorite dance music. Jimmy Dorsey, Les Elgart, Les Brown, Sammy Kaye and others.

10 Beethoven: Symphony No. 5 Mozart: Symphony No. 40
Philadelphia Orch., Ormandy, conductor.

11 Music of Jerome Kern
Andre Kostelanetz and his Orchestra play 20 Kern favorites—*You Are Love, Yesterdays, Bill*, etc.

12 Ambassador Satch
European Concert Recordings by the great Louis Armstrong and his All-Stars—*Tin Roof Blues, All of Me, Muskrat Ramble*, etc.

YES! You may have, FREE, ANY 3 of these best-selling 12" Columbia (lp) records. We make this unique offer to introduce you to the money-saving program of the Columbia (lp) Record Club . . . a program that selects for you each month the greatest works in every field of music—performed by the worlds finest artists and brilliantly reproduced on Columbia (lp) records.

HOW THE CLUB OPERATES

To enjoy the benefits of the Club's program and to receive your 3 records free—mail the coupon, indicating which of the four Club divisions best suits your musical taste: Classical; Jazz; Listening and Dancing; Broadway, Movies, Television and Musical Comedies.

Each month you will receive free the Club Magazine which describes the current selections in all four divisions. You may accept or reject the monthly selection for your division. You may also take records from the other Club divisions. This unique advantage assures you the widest possible choice of recorded entertainment Or you may tell us to send you NO record in any month. *Your only obligation is to accept as few as 4 selections* from the almost 100 that will be offered during the next 12 months, and you may cancel membership at any time thereafter. The records you want are mailed and billed to you at only $3.98 plus a small mailing charge.

FREE BONUS RECORDS GIVEN REGULARLY

The 3 records sent to you now represent an "advance" of the Club's bonus system—given to you at once. After you have fulfilled your membership obligation by purchasing four records, you will receive an additional free Bonus record of your choice for every two additional Club selections you accept. Bonus records are superb 12" Columbia (lp) records—the very best of the world-famous Columbia (lp) catalog—just like those shown here. Because you are given a Columbia (lp) record free for each two records you purchase from the Club, your membership provides the best buy in records—anywhere.

Indicate on the coupon which 3 records you want free, and the division you prefer. Then mail the coupon at once. You must be delighted with membership or you may cancel without obligation by returning the free records within 10 days.

COLUMBIA (lp) RECORD CLUB
165 West 46th Street, New York 36, N. Y.

(R) "Columbia", (lp), (P) Marcas Reg.

MAIL THIS COUPON NOW!

COLUMBIA (lp) RECORD CLUB, Dept. 591
165 West 46th Street, New York 36, N. Y.

Please send me as my FREE gift the 3 records indicated here: (Select the 3 records you want from the list on this page, and circle the corresponding numbers here)

1 2 3 4 5 6 7 8 9 10 11 12

and enroll me in the following Division of the Club.

(check one box only)

☐ **Classical** ☐ **Listening and Dancing**
☐ **Broadway, Movies, Television and Musical Comedies** ☐ **Jazz**

Each month you will send me the Columbia (lp) Record Club Magazine which describes the records offered in all four Club divisions. I have the privilege of accepting the monthly selection in the division checked above, or any other selection described, or none at all. My only obligation is to accept a minimum of four records in the next 12 months at the regular list price plus a small mailing charge. After accepting 4 records, I will receive a free Bonus record for every two additional records I purchase. If not delighted with membership, I may cancel within 10 days by returning all records.

Name.....
(Please Print)
Address.....
City..... Zone..... State.....

CANADA: Prices slightly higher, Address 11-13 Soho St., Toronto 2B

If you wish to have this membership credited to an established Columbia Records dealer, authorized to accept subscriptions, please fill in the following information:

Dealer's Name.....
Dealer's Address.....

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED